For Reference

NOT TO BE TAKEN FROM THIS ROOM

For Reference

NOT TO BE TAKEN FROM THIS ROOM

Ex libris
universitatis
albertaensis

UNIVERSITY OF ALBERTA
QUAECUMQUE VERA

University of Alberta
Printing Department

Thesis
1963
#28

THE UNIVERSITY OF ALBERTA

THE EDUCATIONAL THEORY AND CONTRIBUTIONS OF SIR RICHARD WINN LIVINGSTONE

by

BARBARA HUTCHINSON

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER OF EDUCATION

DEPARTMENT OF EDUCATIONAL FOUNDATIONS

EDMONTON, ALBERTA

APRIL 1963

UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled "The Educational Theory and Contributions of Sir Richard Winn Livingstone," submitted by Barbara Hutchinson, in partial fulfilment of the requirements for the degree of Master of Education.

ABSTRACT

This thesis examines the educational philosophy of Sir Richard Winn Livingstone and relates it to current theory and practice. His ideas not only contribute to the history of educational theory generally but also offer us constructive suggestions to make our educational practices more appropriate to the needs of the twentieth century.

The introductory chapter relates the discovery of the need for this study and the method of investigation. Also included in this chapter are brief notes on Livingstone's literary style and his biography.

In the second chapter an attempt is made to place Livingstone in the ideological setting in which he lived and wrote. His interpretation of the major influences is given. Livingstone regarded the twentieth century as a period of moral confusion similar to that of fifth-century Athens. Such forces as liberalism, rationalism and science not only have changed the material world and society but also have altered "the very texture of our thought," their impact striking violently on traditional beliefs and throwing them into confusion. The only thing that can avert a collapse of Western civilization is the formulation of a sound philo-

Digitized by the Internet Archive
in 2019 with funding from
University of Alberta Libraries

https://archive.org/details/educationaltheor00barb

sophy of life based upon clear moral standards.

Three factors that influenced Livingstone profoundly receive attention in Chapter III. One is, of course, Greek humanism, a subject which he studied intensively in his youth and upon which he lectured and wrote in later life. The people of ancient Greece were confronted by problems similar to those of our own age. In attempting to solve these problems, they created a rational system of morals and religion and a great human ideal. They thus provided us with textbooks of life which we would do well to study. A second influence was Christianity, that great spiritual force which complemented Hellenism and blended with it to form the basis of our culture. Livingstone was concerned about the waning influence of Christianity and he attempted to show the need for religion in our education. The third influence was the People's High School movement in Denmark. Livingstone found the ideal of adult education embodied in these schools which were instrumental in producing an educated democracy.

Sir Richard Livingstone was a realist, like his classical hero, Plato, and his contemporary, Bertrand Russell. Chapter IV contains an examination of his metaphysical, ethical and epistemological theories as they are revealed in his writings.

Each philosophical theory has its corollaries in education. Chapter V, therefore, is an analysis of the implications of Livingstone's philosophy for educational practice including aims, curricula, teaching, qualities, methods, university education, and adult education.

An estimate of the influence of Livingstone's ideas on educational practice is attempted in Chapter VI. Sir Richard made contributions in three main areas of education: first, he instituted reforms in the administration of Oxford University, and Queen's University, Belfast; second, he promoted the classical studies through lectures, broadcasts, books, and speeches; third, he furthered adult education by publicizing the need for it and championing the residential colleges.

In Chapter VII the writer attempts a critical estimate of the validity of Livingstone's theories. His carefully reasoned views on the importance of the classical studies, religion and adult education are indeed fruitful. Adult Education said of him: "He had a noble vision of life such as our time greatly needs."[1]

---

[1] Adult Education, Vol. XXXIII, No. 6, March, 1961.

ACKNOWLEDGMENTS

In the completion of this thesis, I was encouraged and guided by Professors Walker, Thomson, and Buck of the University of Alberta. I wish also to express my gratitude to Dr. George Baron, Senior Lecturer in Contemporary British Educational Institutions at London University Institute of Education, who gave me valuable assistance in conducting my study and in locating materials. My thanks are due also to Mrs. O. Stokes and her assistants at the Library of the London University Institute of Education, the staff of the Senate House Library at London University, the staff of the Ministry of Education Library, and Miss M. A. Greaves, Librarian of the National Institute of Adult Education, who assisted me in locating and obtaining copies of various periodical materials, and to Mr. Ray Lamb, Honorable Secretary of the Educational Centres Association, whom I consulted regarding Livingstone's influence on adult education.

TABLE OF CONTENTS

CHAPTER PAGE

I. INTRODUCTION. 1

The Purpose and Conduct of the Study

Livingstone's Literary Style and Biography

II. LIVINGSTONE'S INTERPRETATION OF IDEOLOGICAL CHANGES IN THE CONTEMPORARY WESTERN WORLD . 4

The Problems of the Times

The Influence of Conditions Upon Education

The Educational Tasks Imposed by Conditions

III. INFLUENCES ON LIVINGSTONE 14

Our Greek Heritage

Christianity

The Danish People's High Schools

IV. LIVINGSTONE'S PHILOSOPHY. 26

Metaphysics

Ethics

Epistemology

V. THE IMPLICATIONS OF LIVINGSTONE'S THEORIES FOR EDUCATIONAL PRACTICE. 37

Aims of Education

Curriculum

CHAPTER PAGE

Teachers

Methods

University Education

Adult Education

VI. LIVINGSTONE'S CONTRIBUTIONS TO EDUCATIONAL PRACTICE. 69

Administration

Classical Education

Adult Education

VII. CRITIQUE. 76

BIBLIOGRAPHY. 80

APPENDIX. 85

I. INTRODUCTION

The purpose of this study is to describe the educational philosophy and the contributions of Sir Richard Winn Livingstone. It is hoped that the study will have a twofold value: first, to bring together the ideas of a leading contemporary English educational theorist who is not well known here; second, to provide source material that will be of value to all students of educational theory.

The study suggested itself during the Summer Session of 1961 at the University of Alberta, when, in an attempt to compose an essay on Livingstone for Dr. Baron who was conducting the course on Comparative Education (Education 696), the investigator discovered that no comprehensive study of Livingstone and his contributions had been made. Livingstone's main publications, _Education and the Spirit of the Age_ (1952), _The Greek Genius and Its Meaning To Us_ (1915), _Greek Ideals and Modern Life_ (1935), _On Education_ (1944), _Pageant of Greece_ (1923), _Portrait of Socrates_ (1938), _The Rainbow Bridge_ (1959), and _Some Tasks for Education_ (1946), were obtainable here; but the search for speeches and articles in periodicals took the investigator to London where most of the remaining items of the bibliography were found at the Library of the London University Institute of Education, the Senate House Library

of London University, the Ministry of Education Library, and the Library of the National Institute of Adult Education. Photostats of materials could be obtained from the Institute of Education Library for sixpence a page and were supplied by the Ministry of Education Library free of charge. The smaller articles and speeches by Livingstone were often repetitious; the interested reader will find the ideas that they contain in his major works. Those smaller articles which have been consolidated in his books are not listed separately in the bibliography.

Because this study was based mainly upon primary references, perhaps something should be said of Livingstone's lucidity and literary style. The reader is carried along by the delightful cadence of the sentences. At the same time he cannot but be impressed by their convincing simplicity. Sometimes his writing becomes Socratic; he poses questions, anticipates his readers' replies and then states his views. At all times his writing is richly figurative.

A brief biographical note on Sir Richard Winn Livingstone is also appropriate here. He was born on January 23, 1880, to the Reverend Canon and Mrs. Livingstone of Liverpool. After receiving his early education at Winchester, he took an M.A. at New College, Oxford, where he won three

classical prizes. He was successively: temporary Assistant Master at Eton College (1917-18); Tutor at Corpus Christi College, Oxford (1918-24); Vice Chancellor of Queen's University, Belfast (1924-33); Chairman of the Council of St. Hugh's College, Oxford (1935-37); Vice Chancellor of Oxford University (1944-47). In addition he was Member of the Prime Minister's Committee on Classics (1920); Editor of the Classical Review (1920-22); President of the Educational Section of the British Association (1936); President of the Hellenic Society (1938); and President of the Classical Association (1940-41). Livingstone married Cécile Wilson in 1913 and had two sons (one killed in 1944) and two daughters. He was knighted in 1931 and died on December 26, 1960.

Sir Richard Livingstone was an exact scholar with a discerning eye, a shrewd judgment and an unfailing literary sense which gave distinction to all that he wrote. Moreover, he was a man who never lost sight of his ideal, "the habitual vision of greatness." He belongs not only to his own age and to England, but to all times and all places; for he analyzed educational problems that are universally significant, and he saw them in a permanent setting as well as in their immediate context.

II. LIVINGSTONE'S INTERPRETATION OF IDEOLOGICAL CHANGES IN THE CONTEMPORARY WESTERN WORLD

To appreciate the ideas and contributions of Sir Richard Livingstone (and hence to appreciate contemporary educational problems), one must examine the milieu in which he lived and worked - "the character of his age, the influences social, intellectual, and other, which have shaped his outlook and intellect."[1] It is an era, he said, that could variously be called "the Age of Science, the Age of Social Revolution or the Age Without Standards."[2]

If Livingstone had been asked to choose the most appropriate description, he would most likely have selected the last; for all his writings reveal his profound concern with the lack of standards and clear beliefs which he termed the most dangerous weakness of the modern world. "We live in a growing spiritual chaos which alarms us, but which we seem unable to check....True, our age has its own virtues and many of the beliefs of the past survive, but they are not

---

[1] Sir Richard Livingstone, _Education and the Spirit of the Age_, Clarendon Press, Oxford, 1952, p. 80.

[2] Sir Richard Livingstone, _On Education_, Cambridge University Press, 1960, p. 122.

elements in a clear, connected, and generally accepted view of life....This break-up of the philosophy of the West is the great problem of the time, on which all its lesser problems depend: for in the last resort the conduct of men is governed by their beliefs."[3]

According to Livingstone, universal forces, both material and ideological, have wrought disrupting changes in our civilization. The advancement of science and technology and the growth of materialism, rationalism and liberalism, not only have changed our material culture and social order but also have, unnoticed, changed the very texture of our thought.

The underlying cause of the crisis that threatens the collapse of our culture is a spiritual revolution comparable to that in the fifth century before Christ, in the fourth century after Him, and during the Renaissance. All agencies of an ordered life such as custom, law and traditional belief are questioned. Thus they are in a state of flux, and society has ceased to provide a fixed framework of established ideals.[4] Some virtues persist since they have been instilled by habit,

---

[3] Sir Richard Livingstone, Education and the Spirit of the Age, p. 7.

[4] The views expressed here and throughout the chapter are Livingstone's and not necessarily those of the investigator.

but they have lost their intellectual basis and, therefore, cannot be lasting.

One of the most powerful forces in the world and an indispensable element in our civilization is science, including both the scientific spirit and applied science or technology. A generation ago, many people thought that the mastery of science could turn the world into an earthly paradise, but these hopes have been dashed. While science is creative and stimulating, it can operate only through human beings, and, unfortunately, in their hands it has "raised new political problems, exposed us to new temptations, and at the same time thrown our minds into confusion."[5] One problem created by science is the annihilation of space, which makes a new international outlook necessary. Unfortunately, this broader outlook has not been forthcoming; anachronistic isolationism and provincialism are still prevalent. Another problem created by science is what Livingstone describes as embarras de richesses. We have acquired the means to abolish poverty but are too uneducated to spend our new wealth intelligently. At the same time, technology, while providing

---

[5] Sir Richard Livingstone, Education and the Spirit of the Age, p. 72.

us with fine material possessions, has deprived us of the enjoyment and virtue of craftsmanship.

Scientific and technological education is indispensable. A purely scientific education, however, has a narrowing effect. The fundamental reality of life, the human personality and its accompanying problems, is neglected, and we receive little preparation for life in the world of men.

Another limitation of science, more dangerous because it is more likely to escape notice, is the subtle, indirect influence that it has on the mind - the development of a spirit of analysis. As the method of science, analysis provides good training in observation, precision, objectivity and a rational habit of mind. Moreover, the maintenance and progress of our civilization is dependent upon analytical techniques. Some fields, such as politics, require even more analysis. It protects us against superstition and ignorance. But it also presents problems. Sometimes it is alien or even hostile to creative work. Often analysis of something is mistaken for a knowledge of it, whereas it is only a step toward knowledge. It helps us to judge things better but does not enable us to appreciate them, "if appreciation means not accurate dissection but a sense of their greatness"[6]; it accustoms us to be

---

[6] _Ibid._, p. 84.

content with a view of the world which seems to be complete but is not. And finally, "it contributes to our materialism by destroying our sense of wonder."[7] It tends to explain all things away, leaving no room for mystery, contemplation, enjoyment and adoration.

Reaction against this spirit of analysis appears in many forms. The presence of relativism, surrealism, pessimism and unrestrained hedonism warns us "of something deficient and incomplete in our outlook."[8]

Increasing materialism and commercialism also result from the influence of science. We are so absorbed in the visible and external world and the mastery of it that we tend to forget that the extent of our knowledge "is still as nothing in comparison with the unknown and that for all our discoveries and material triumphs Zion remains infinitely mysterious."[9] In our comparatively rich society, all kinds of "facility, distraction and pleasure" are produced in "indiscriminate profusion."[10] Commercialism adds to the chaos by promoting sales rather than human welfare.

---

[7] Ibid., p. 87.

[8] Ibid., p. 89.

[9] Sir Richard Livingstone, Greek Ideals and Modern Life, Oxford University Press, 1935, p. 156.

[10] Sir Richard Livingstone, On Education, p. 123.

The problems created by science and technology and the vast and unmanageable modern state have tempted us to seek solutions through politics. Democracy, once thought to be the "master-key," has not necessarily met our needs. In fact, it has contributed to the difficulties. By calling the masses to power it has "diluted" the existing culture. The interests and tastes of the masses tend to be "trifling, ignoble and base" as is illustrated by the newspapers, magazines, pools, movies and television programs. Yet the common people are not to be blamed; educators and other responsible people have failed to prepare them for their role. Thus a political democracy, but not an educated one, exists.

Liberalism is another force at work in the modern world. It combines several qualities of which the chief are freedom and reason. Liberalism is the recognition of the dignity of man as a spiritual being capable of choosing between good and evil; it expands the range of his mind and scope of his activities and stimulates him to strive for the highest goals within human reach. As a force affecting our civilization, however, it is neutral; it frees the human spirit but gives no indication of what ends to pursue. Hence, it is a real gift but a potential danger. Freedom requires self-imposed discipline based upon higher values; otherwise our individ-

ualism will develop into eccentricity and end in chaos. Examples of this development are to be seen in the rise of tyrannies in several modern states.

Reason, the second component of liberalism, is released by freedom. Its influence was first felt in the field of cosmology whence it spread to religion, morals and politics. While reason is indispensable in life, like other good things, it also has its limitations and defects. It is not a complete guide to life. Often it has an erosive and destructive effect; for while it attacks corruptions, it also tends to destroy faith, convictions and standards and thus the cohesion of our civilization. In addition, an over-intellectualized age is accompanied by reaction, a flight from reason into various forms of irrationalism. To make liberalism a positive and constructive, as well as an emancipating force, we need the guidance of Christianity and Hellenism, those two great pillars of our civilization; but the influence of these two has grown progressively weaker.

Such, then, have been the forces at work on our civilization during the past century. The age has witnessed unparalleled and unbroken progress in the material sphere, but steady attrition in the sphere of beliefs and standards, a process which threatens us with chaos. Livingstone sums up the situation as follows:

> "So we stand today. There are items on both sides of the balance sheet. On the debit side, there is the loss of standards, the loss of a definite philosophy of life, and the consequent loss of clear direction and steady drive. But there is a credit side, too. Demolition was needed and the age of criticism has swept away some things which had to go and some which we are better without. We are less narrow, less prejudiced, more tolerant and humane than the weaker Victorians....Perhaps we have less cant, hypocrisy and vulgarity, though these spirits usually manage, unobserved, to find new reincarnations in each age. Our vitality is undiminished....There is an enormous amount of goodness and good will and right feeling and action in the modern world."[11]

What of education in the present scheme of things? The vast increase of knowledge, the need for vocational education, and the growth of applied science are new influences upon education which, though legitimate, tend to obscure its aims. Education has been confused with the learning of information. But much as expert knowledge and highly-trained intelligence are needed in the modern world, we must not forget the dual nature of our civilization, compounded as it is of the material world and the human being. The great obstacles to individual, national and international progress arise from the latter, "from human conduct, from moral weaknesses and defects in everyday behavior, from cowardice

---

[11] Ibid., p. 131

and egoism and pride, from lack of honesty and of candour and of sympathy and of resolution."[12] This moral deformity is encouraged by radio, television, theatre, press and literature. And it reflects a great defect of our education: it does not send people out into life with what they most need, the rudiments at least of a philosophy of life, clear ideas of what is right and wrong, and definite values. We "drift into and through education in a mechanical, automatic, unthinking way, instead of clearly defining to our own minds what we wish education to do for us and asking whether it is doing it and, if not, why not."[13] Although interest in education has been increasing, it stems mainly from political and social motives. The real problem is deeper than science, sociology or politics; it is spiritual.

The nature of the age places certain tasks upon us. First, we must make the improvements in our material civilization which social and political changes require and which scientific advances make possible. Expertly-trained scientists and technologists are essential. It is essential also that we have experts in the fields of economics, politics and

---

[12] Sir Richard Livingstone, The Rainbow Bridge, Clarke-Irwin, Toronto, 1959, p. 151.

[13] Sir Richard Livingstone, On Education, p. 8.

sociology and that people in all walks of life have an appreciation of science. But our second task is even more important. In a world where the impact of science has disturbed our traditional cosmological, moral, religious and political views, our greatest need is a unifying and directing philosophy, a philosophy which will enable us to accept what is true in these various movements of the mind and to reject what is false which will enable liberalism and reason to operate freely but safely.

We are not without help in these tasks. The Greeks "are an example to an age which has indeed its ordered view of the universe, but is content to live in spiritual chaos."[14] Plato's age had to face problems similar to those of our own and from the same causes - the impact of war, science and reason upon traditional views of nature, religion, morals and politics. "We are the spiritual contemporaries of that age, but our Plato has not yet appeared."[15] Although our Plato has not appeared, at least we have a comparable educational theorist in the person of Sir Richard Winn Livingstone.

---

[14] Sir Richard Livingstone, Greek Ideals and Modern Life, p. 85.

[15] Sir Richard Livingstone, Education and the Spirit of the Age, p. 29.

III. INFLUENCES ON LIVINGSTONE

Three factors had so profound an influence on Livingstone that they deserve separate treatment. They are Hellenism, Christianity and the Danish People's High School movement. In him these influences "formed a blend so perfect that it was difficult for him to realize how others found contradictions in its composing elements."[1] His Christian humanism is revealed both by the men whom he chose to honor: Sir Robert Falconer, who achieved "that rare union of religion and humanism which is the finest flower of any civilization,"[2] and Thomas Arnold who coupled "Hellenism with Christianity as a 'great spiritual discipline' of which the aim is 'man's perfection or salvation'"[3]; and by his statements recognizing Greek thought and Christianity as the complementary makers of the twentieth century. "Many people," he said, "never recognize the connection between them; some even oppose them to each other. But in history and in Christian thought the two are linked indissolubly."[4]

---

[1] The Times, "Sir Richard Livingstone: Greek Scholar and Humanist," Dec. 28, 1960.

[2] Sir Richard Livingstone, Some Tasks for Education, p. 65.

[3] Sir Richard Livingstone, Greek Ideals and Modern Life, p.25.

[4] Sir Richard Livingstone, On Education, p. 187.

> "Our civilization, spiritual and intellectual, was born in Greece; Rome applied Greek thought to the life and institutions of a great empire; Christianity added new forces which modified and developed its Graeco-Roman inheritance....Greece, Rome and Christianity and have made western civilization, permeate its thought, morals, literature and institutions, and touch its members at every moment of their lives."[5]

The influence of the Greeks upon Livingstone is evident in his interpretation of their contributions.[6] They faced the questions which "constitute the eternal problems of thought, conduct and social organization - what should men believe about life, how should they live it, in what state of society can the good life be best lived, how can we create such a state?"[7] In doing so, they created not only a science and a rational system of morals and religion but also a great human ideal. Christianity used these Greek achievements as a basis that it adapted and enriched, translating its dogmas into Greek and finally crystalizing them in the philosophy of Aristotle.[8] Though it has taught men their relation to God and indicated that their faculties are to be used in His service, Christianity said nothing of the nature of their

---

[5] Ibid., p. 185

[6] Again the reader is reminded that the views expressed here are Livingstone's.

[7] Sir Richard Livingstone, The Rainbow Bridge, p. 115.

[8] Sir Richard Livingstone, The Greek Genius and Its Meaning to Us, Oxford University Press, London, 1912, p. 11.

faculties and hence nothing of the content of life. This knowledge was supplied by the Greeks.

Greece of the fifth century has a special interest and instructiveness for us; for it was our spiritual counterpart and anticipated many of our problems. It was "the only thinking civilization in the world before our own,"[9] and the only one that conceived the problem of humanism similarly. Another reason for its nearness to us is its immortal literature. Not only did the Greeks contribute to the background of our civilization, but they can continue to offer us guidance.

The close parallel between fifth-century Greek civilization and twentieth-century Western civilization results from underlying forces and personalities which are substantially the same. First, that age, like our own, faced the collapse of traditional morality wrought by the erosive force of criticism. Scientific thought, which at first occupied itself with natural phenomena, spread into the fields of human action and society, inquiring into the bases of morals, political institutions and religion. The weapon against moral and religious beliefs, then as now, was the contrast between natural and conventional. Second, that age, like ours, experi-

---

[9] *Ibid.*, p. 248

enced a great war which occurred in the middle of and contributed to this intellectual upheaval. Third, then as now, scepticism and materialism were prevalent.

Fortunately, there arose in Greece men who grappled with the problems and formulated saving philosophies, which are "essentially modern, for reason directs and controls [their] design; which [are] human for [their] subject is man and his relation to the material universe, to religion, to knowledge and art, to politics and society."[10] The reasoned and methodical expositions of Plato's Republic and Aristotle's Ethics are, in Livingstone's opinion, still unrivalled. Plato's treatment of the moral problem is particularly instructive, because he seeks justification in nature for justice, truth, honesty, charity, mercy, pity, self-restraint and other virtues, and because he insists on the need for a clear-cut philosophy, a definite view of life. Great though the Republic is, Ethics is even more to the point and treats the subject with the precision and definiteness of a scientist. Until we develop a rational and realistic system of ethics of our own, we should do well to read these two books.

---

[10] Sir Richard Livingstone, Education and the Spirit of the Age, p. 92.

In addition to providing us with a saving philosophy, the Greeks offer us a democratic ideal; for in Athens politics, religion, art and drama were shared by all citizens and incorporated into a national life that embodied the highest virtues - truth, beauty and justice.

The concepts embodied in the Greek ideal held, for Livingstone, the key to a rich and abundant life. One is the acceptance of reason as a guide in human conduct. From this principle grew the habit of criticism -

> "to analyze their neighbours' souls and their own, to weigh, test, suspect, probe, to spare no nerve because it was sensitive, to husband no forces because they were weak, to expose all things mercilessly to the dissecting-knife and decide forever what was diseased and sound."[11]

Akin to this habit of analysis was another growth, the spirit of science.

A second quality was the Athenians' interest in and curiosity about the world and life. Coupled with this was their desire to see the world as it actually is - their desire for truth. Truth, in turn, was fostered by liberty; freedom was looked upon, neither as a privilege nor as a luxury, but

---

[11] Sir Richard Livingstone, The Greek Genius and Its Meaning to Us, p. 217.

as a necessity for the life of the human spirit.[12] Their love of truth sometimes took the form of directness, a childlike frankness and simplicity which was responsible for their lucidity, concreteness, definiteness, and timelessness. One might call it true realism.

Another aspect of the Greeks' passion for truth was their sense of beauty which ran through their whole lives. Not only were they concerned about beauty in their personal appearance, in their magnificent architecture, and in their literature with its range, power of imagination, and sustained perfection of style, but they extended the concept of beauty to morals. Their principle of temperance was an expression of both the artistic and the rational attitudes to life: the former "because the essence of /temperance/ is the sense of proportion, the desire for harmony in life, which marks the artist," and because "a reasonable, balanced, harmonious life has a beauty of its own;"[13] the latter because temperance is control by the reason of tendencies to waywardness and extravagances which makes men masters of themselves.

---

[12] The reader who recalls such people as the beloved liar, Themistokles, and the efficient tyrant, Peisistratus, will be somewhat comforted to know that Livingstone did admit there were exceptions to the general picture which he painted in glowing terms and which is summarized here.

[13] Sir Richard Livingstone, Education and the Spirit of the Age, p. 142.

Taking man under his natural circumstances and with his characteristic instincts, impulses and faculties, the Greeks developed another important concept: humanism. They humanized God, nature and daily life. Greek humanism viewed humanity as life, "a many-side, many-colored life, full of every kind of practical and intellectual interest."[14] For man is a being with many faculties, all of which should be developed and used. And because the Greeks believed in the full development of this wonderful, many-sided creature called Man, they "were the first to conceive the idea of progress based on human effort and advancing knowledge."[15] Human beings as well as all other things, they believed, were capable of a perfection, an excellence, a 'virtue'; this belief was another factor working for a rich and full ideal of life. Their desire for system and order led them to attempt to harmonize the claims which man's various faculties and gifts make upon him. In following their ideal, the Greeks exhibited a disinterestedness, desiring the good in all its forms, not for its results or advantages, but for itself as the best of which human nature is capable.

---

[14] Sir Richard Livingstone, The Greek Genius and Its Meaning to Us, p. 175

[15] Sir Richard Livingstone, Greek Ideals and Modern Life, p. 63.

It is little wonder, then, that Livingstone, steeped in classical studies and interpreting them as he did, should regard them as of great value - in "training...the eye of the mind to see rightly,"[16] in providing a vision of greatness in all fields of endeavour, in helping us to acquire clear standards and a definite philosophy of life, in providing us with textbooks of life, noble, tenable and definite in contrast to "the intellectual chaos of our own day."[17]

Greek philosophy, however great, did not satisfy man's spiritual hunger; it was enriched and fulfilled by Christianity. Man needed the sense of perspective it afforded, the "awareness of things far more divine than man,"[18] and for more than a thousand years this creed ruled the thought and colored the conduct of the West, giving supernatural sanction to Christian virtues and to the rights of the individual, and inspiring great men and women. Now Christianity, though still a living religion and a powerful influence, even with those who reject it, is losing its hold on vast numbers of people who have no faith or philosophy to take its place. Hence, Western civilization faces the danger of which Pascal warns us: "It is in the

---

[16] Sir Richard Livingstone, The Rainbow Bridge, p. 111.

[17] Sir Richard Livingstone, Greek Ideals and Modern Life, p. 87.

[18] Sir Richard Livingstone, The Rainbow Bridge, p. 24.

nature of man to believe and to love; if he has not the right objects for his belief and love, he will attach himself to wrong ones."[19]

Whether we embrace Christianity or not, a knowledge of it is necessary for various reasons. First, it is necessary for an understanding of Western civilization. Second, its belief that all men and women are made in the image of God is the best basis for "respect for human beings as human beings."[20] Third, religion can assist us in the essential task of formulating a philosophy of life; for it is a study of the meaning and ultimate nature of the universe and how, in the light of this knowledge, we should live. Livingstone therefore believed that, for secular as well as religious reasons, the Bible should be a cornerstone in education.

Livingstone saw the Greek and Christian ideal of democracy most nearly approximated in Denmark largely as a result of the Danish People's High School movement. Consequently, he was profoundly influenced by this development in his theory of and contributions to education.

The Danish People's High School movement, begun about the middle of the nineteenth century by Gruntvig and promoted

---

[19] Pascal quoted by Livingstone, Some Tasks for Education, p. 27.

[20] Richard Livingstone, The Rainbow Bridge, p. 50.

by such people as Begtrup and Kold, was more successful than any other educational movement in Denmark. The High Schools, supported by the home, church and village hall, developed cultural activities that gave a broad foundation of education. In addition, they

> "provided the pattern for continuation schools and agricultural schools, and exerted an influence on the co-operative movement and the smallholder movement, on lecture societies and youth movements, indeed on everything that had anything to do with education and public activities in the country."[21]

A truly democratic development, the Folk High Schools benefitted the country materially and politically by giving young people incentive to efficient work which made possible the vigor of the co-operative movement, by speeding up the transition from extensive to intensive agriculture which conditioned Denmark's entry into the world market as a large supplier of agricultural products, and by helping to elevate the peasantry to an influential middle class. Moreover, the Schools were a spiritual force which enriched countless human beings by "awakening their intelligence, enlarging their interests, deepening their outlook on life,"[22] and inspiring idealism and a search for knowledge.

---

[21] Fridlev Skrubbeltrang, The Danish Folk High Schools, Det Danske Selskab, Copenhagen, 1947, p. 71.

[22] Sir Richard Livingstone, On Education, p. 52.

From the early years of the movement, there had been an interchange of ideas among Danish and British educators. For example, Begtrup visited the British Quaker colleges in 1910; J. I. Thornton, an ardent British exponent of the High School movement, made twenty visits to the Danish schools between 1890 and 1922 and encouraged others to follow his example; and George Cadbury, another Englishman who visited Denmark, founded the Quaker College of Woodbrooke at Bournville in 1903 and Fircroft College at Selly Oak in 1909.

Sir Richard Livingstone was among the educators who visited and publicized the Danish Folk High Schools. He saw that they have three secrets of success. First, they are open only to adults who bring to their studies an adult intelligence, a sense of the value of education and practical experience of life which make studies meaningful. Second, they are residential; thus, the students become steeped in an atmosphere of education, the teacher becomes more of a personality and influence, and the pleasant buildings, gardens, pictures, music and corporate life mould the character. Third, they are spiritually oriented, "steadily insisting on a spiritual philosophy of life suited to the needs and capacities of the ordinary man."[23]

---

[23] *Ibid.*, p. 50.

From this movement which created the only educated democracy in the world, Livingstone drew two lessons. One was that national education should be based on adult study. The other was that national education should be made "a spiritual force, awakening and inspiring."[24]

---

[24] Ibid., p. 54.

IV. LIVINGSTONE'S PHILOSOPHY

Although Livingstone emphasized the need of each individual to have a philosophy, nowhere in his writings did he make a comprehensive, explicit statement of his philosophical position. The following represents a compilation of philosophical ideas from scattered statements throughout his works. From these fragments one gets the impression that Sir Richard was inconsistent in his metaphysical beliefs. He believed the universe to be made up of real entities existing independently of the knowing process, but said that "there is more in phenomena than their outward aspect....The ultimate realities are mind and spirit but we must look below the surface to see them."[1] Elsewhere he said:

> "We are human beings, with a body, a mind, and also something elusive and indescribable but very real which we call a soul or spirit - three elements which combine in our personality and which interact on each other."[2]

The body is the most certain, tangible thing in man. It is the element in which his passions and appetites reside, irrational but capable of being obedient to reason, and having

---

[1] Sir Richard Livingstone, The Rainbow Bridge, pp. 154 - 155.

[2] Ibid., p. 3.

its activities and virtues which constitute man's moral life.[3] The intellect is "a faculty ministering to a strange need called a sense of truth"[4]; it is the seat of what the Greeks regarded as the highest thing in human nature.

> "The soul has two eyes....There is the critical, analytical eye which measures and assesses and protects men from illusions and delusions. But there is also the eye which enables them to contemplate, enjoy, and adore."[5]

For the soul is the element of the divine in man. The full and harmonious development of these three faculties will result in a happy and virtuous man. And since Livingstone believed that man is more important than his environment and possessions and that his fundamental purpose is to make the best of human nature (i.e. to achieve the 'virtue' of man), he was a humanist.

Livingstone believed that man can be improved but probably not perfected. Man's highest powers are a trinity - knowledge, love, and worship. All his actions aim at an end and are the means to achieving it. His ends differ in importance, but all should converge on an ultimate end, or

---

[3] Sir Richard Livingstone, Education and the Spirit of the Age, p. 49.

[4] Sir Richard Livingstone, The Greek Genius and Its Meaning to Us, p. 134.

[5] Sir Richard Livingstone, Education and the Spirit of the Age, p. 102.

governing purpose in life. This brings us from Livingstone's metaphysics to his ethics.

A moral system, Livingstone believed, must be based on reason and on Nature - on man's "qualities, capacities, and uses."[6] The cardinal features of a great moral system are three. First, it is disinterested, "leading men to desire the good in all its forms, not for results or accidental advantages but for itself, and so driving them on past the lesser ideals of money, position, and power, to be content with nothing less than the best of which human nature is capable." Excellence, as an ideal, is desired for itself. Second, it is progressive, "developing from lower to higher conceptions of good in a vision which is progressively purified and enlarged"[7] as human intellect and experience grow. Third, it is free from narrowness, for the ideal life to which it leads is rich and many-sided, combining public and private, practical, intellectual and artistic pursuits. "Human goodness is a rainbow with a wide range of colars,"[8] and all the faculties of human nature must be given such play that none is left undeveloped and none interferes with the development of the others. The Greeks developed such a moral system.

---

[6] Sir Richard Livingstone, Greek Ideals and Modern Life, p. 140.

[7] *Ibid.*, p. 74.

[8] Sir Richard Livingstone, The Rainbow Bridge, p. 165.

The great Greek system of ethics, developed by Plato and Aristotle and adopted by Livingstone, was based on an extraordinarily potent and fruitful concept - that everything, human beings included, is capable of an excellence, a best, a 'virtue'. Hence, the idea of human perfection constitutes a claim on the human spirit. The excellence of man consists in many qualities: the intellectual virtues of wisdom and intelligence; the moral virtues of courage, temperance, justice, truthfulness, liberality, good temper, amiability, right ambition, "magnificence", and "greatness of soul"; and "the social virtue of an urbane wit, lying midway between buffoonery and boorish dullness."[9] The practice of these virtues will result in the fulfilment of the human function, goodness, "the health and beauty and well being of the soul."[10]

If he took his basic moral system from the Greeks, Livingstone took his restlessness for moral reform from the Hebrews. His morality had a definiteness, conviction and urgency, a desire for practice more than theory, which comes from the conviction that righteousness is the will of a personal God who is the Ultimate Reality. Furthermore, he

---

[9] Sir Richard Livingstone, Greek Ideals and Modern Life, p. 84.

[10] Plato, quoted by Livingstone, Ibid., p. 141.

welcomed the Christian substitution of love for reason as the supreme virtue of man, because love is a democratic spiritual ideal within the reach of all. Emphasis on feeling and vision as well as on intellect is necessary; otherwise there is little to reason about.

Closely interwoven with Livingstone's ethical theories are his political theories, for civilization rises or falls with the quality of man's interests, tastes, desires, and capacities to which it adapts. Its institutions are wrested to the purposes and moulded to the natures of those who establish and operate them; hence, though the purpose of politics is moral good, human good, it can be reached only by human means. Society must therefore collapse unless men have a quantum of moral qualities.

In the last analysis, then, political problems are problems of human character. And, along with Plato and Aristotle, Livingstone believed that society could be improved only by improving men. It is necessary to show them the spiritual ideals without which neither happiness nor success is genuine or permanent. For this reason we cannot be content with mere political democracy; political equality and economic freedom are not ends, but means to equality in all activities which ennoble and adorn life and thus to real civilization - that

ideal democracy toward which man continually strives, but which he fails to reach for want of certain qualities.

We should accept excellence as our master. Everyone should know the highest standards and best methods in five spheres of activity: vocational, intellectual, aesthetic, civic and personal. Yet with the exception of the last and the most important, which can be achieved by all, the first-rate is out of the reach of all but a minority. It is at this point that Livingstone formulates an ingenious combination of democracy and aristocracy of the intellect. For democracy at the level of the average tastes would be democracy at a very low level; the quality and value of national life depend upon the development of the natural gifts of the minority. Failure to provide for the development and use of their capacities would be an injustice and would impoverish the nation. This would not be creating an aristocracy but utilizing one which already exists by reason of the inequality with which nature allots intelligence, health, and character, and which is fostered by education. The snobbery and inferiority complexes that often develop in an aristocratic system can be extirpated by developing "humility in the snob, and self-respect in both him and his victim"[11] by planting in their minds the idea that

---

[11] Sir Richard Livingstone, _The Rainbow Bridge_, p. 50.

all are made in the image of God.

As with Plato, so with Livingstone, the key to an improvement in human character and thus in politics and the world, was education - the child and parent of moral qualities - which "must be the midwife...and bring to birth this philosophy of the first-rate."[12] This brings us to his epistemological theories.

Livingstone distinguished between knowledge and understanding. Understanding is not necessarily the result of knowledge, although knowledge acts as a guide to truth and a fence against error, "but of sympathetic insight born of a parallel experience."[13] There are two kinds of knowledge, which one might call knowledge of facts and knowledge with appreciation, best illustrated by the following excerpt:

> "The pupil masters a textbook on botany, but may never have seen a flower in the sense that Wordsworth saw a daisy or Bridges saw a sea poppy or Tennyson saw the 'flower in the crannied wall'; they remain unaware of its beauty and mystery. As Whitehead says, 'When you understand all about the sun and all about the atmosphere, and all about the radiation of the earth, you may still miss the radiance of the sunset.' Yet of these two forms of knowledge, both real, the second is the more profound. It belongs to what Whitehead calls 'the deeper intuitions of the human spirit.'"[14]

---

[12] _Ibid._, p. 9

[13] Sir Richard Livingstone, _Greek Ideals and Modern Life_, p. 117.

[14] Sir Richard Livingstone, _Education and the Spirit of the Age_, p. 87.

Closely related to these two types of knowledge is Livingstone's theory regarding the acquisition of knowledge. There are two ways of arriving at truth. One way is logical thinking and analysis. But knowledge depends on imagination as well as reason; hence, this method takes us only part of the way. The second means of arriving at truth is vision or intuition. "Reason without vision is short-sighted; vision without reason is apt to take phantoms for realities and dreams for truth."[15] It is therefore necessary that an education, if it is to be adequate, achieve a balance between the analytic intellect which protects the mind from fantasies and disciplines it, and vision, which reveals realities beyond critical analysis.

Knowledge may be apprehended in two ways: at first-hand from direct experience of it, and at second-hand from a book or from hearsay. That apprehended in the first manner is the more intense and the more real.

"A theory of education which starts from the aim of education may ignore the learner; a theory which starts from the child may lose sight of the aim. Both must be remembered and reconciled."[16] This Livingstone attempted in formulating

---

[15] Ibid., p. 92.

[16] Sir Richard Livingstone, The Rainbow Bridge, p. 121.

his theory of education. Let us examine some of his basic doctrines.

The parable of the sower, he says, applies to education as well as to religion. Sometimes "the seed is sown on the wrong soil, or on the right soil at the wrong moment."[17] Sometimes even when the seed germinates, powerful forces dwarf the growth of the plant; in this case, economic and material movements.

One of the reasons why the seed often fails to germinate is the fact that most children do not want an education. This is understandable, for it is life that awakens intellectual interest and creates a desire for, and an appreciation of, education. And how much can youth know of life? Herein lies a vital principle in education which has been neglected heretofore. "The principle is: That almost any subject is studied with much more interest and intelligence by those who know something of its subject matter than by those who do not: and, conversely, that it is not profitable to study theory without some practical experience of the facts to which it relates." That is, young people do not want to, and cannot, study fruitfully such cultural subjects as history, literature, politics, economics, and ethics, because they do not have the necessary knowledge of life derived from experience. This

---

[17] Ibid., p. 76.

principle of the cross-fertilization of theory and practice, expressed long ago by Aristotle, has not yet been applied to education. Until it is, the great problem of national education will never be solved.

This does not mean that our school children can derive nothing valuable from their studies. In the first place, there are subjects which need no life experience but are complete in themselves, such as mathematics, languages, and the sciences. In the second place, the subjects which do deal with life and human nature can be studied profitably by the adolescent. They provide both a background of specific knowledge and intellectual training in such skills as weighing evidence, distinguishing the relevant from the irrelevant, arranging thoughts and marshalling facts to support a theory, determining when a statement is proved and when it is not, reasoning logically, and expressing oneself clearly. It is evident that Livingstone believed in the theory of mental discipline, for he said, "Their minds can be developed by these mental exercises just as their bodies can be developed by physical training."[18] The students may also gain from these studies enjoyment of mental exercises and pictures

---

[18] Sir Richard Livingstone, On Education, p. 24.

(especially in history and literature). More important, aesthetic and ethical standards, the nature and importance of which are not rationally understood, are stored in the mind to be brought to life with the power of experience, and thus provide an unconscious moulding of the mind and character. "For there is in education a law of delayed action by which seed sown and long forgotten only grows in late years."[19]

However, our students cannot gain from these cultural studies an understanding of politics, economics, and citizenship so necessary for the functioning of a democratic state. The chief concept of these studies cannot be tested, for testing involves comparison with life of which the students know little; they cannot be interpreted, for the students have no prior knowledge to bring to bear on such concepts; they cannot be utilized, for only life gives occasion for their use; and they cannot be desired, for only life can reveal their value and awaken the desire for them. Therefore the cultural education of the young, even if university graduates, is incomplete and must be supplemented by adult education.

It now remains for us to see the implications of Livingstone's philosophy for educational practice.

---

[19] Ibid., pp. 26-27.

V. THE IMPLICATIONS OF LIVINGSTONE'S THEORIES FOR EDUCATIONAL PRACTICE

The tripartite nature of man determines the aims of education. All men need to earn a living; therefore, education must supply them with the techniques on which our modern civilization is based. All men need to learn to live in a society; therefore, education must give them an understanding of the universe and of men, so that they may be intelligent citizens. And all men have personalities; therefore, education should help them to develop fully as human beings so that they may live the good life. Education must do these things for all citizens, though the means used to accomplish them will vary with different people.

Livingstone did not deny the importance of the first aim, for the material universe is the stage upon which the human drama is acted. However, this lesser end of our education is receiving the major emphasis, and the actors themselves - the human beings - are being neglected. Hence, he devoted most of his attention to the latter two aims.

The ultimate aim of education is the training of character; for it is upon the improvement of citizens that the improvement of the world rests. This aim is achieved by the discipline of the body, the mind and the will. One thing

we need, he believed, is a sense of the place of science in civilization - what it is, what its powers are, and what the procedures are by which it works.[1] Secondly, we need instruction in personal behavior - "how to express ourselves intelligibly to others," "how to read a book, noting exactly what it says," how "to think clearly and logically," and how to achieve "the insight that comes from sensitiveness."[2] Education should send us out into life knowing how to learn and having an interest in the world. Thirdly, we need instruction in social behavior - the democratic virtues of consideration, co-operation, justice, discussion, altruism, public spirit, responsibility, and intelligent self-government.[3] Finally, we need to learn how to look at our world with both 'detachment' and 'attachment' - to see it "in the light of all time and existence"[4] so that we may discern its weaknesses and virtues, as well as to see it near at hand.

Inseparable from this aim is the supreme aim of human goodness in its widest sense. "The chief task of education is to make human beings, to develop aptitudes necessary for

---

[1] Sir Richard Livingstone, The Rainbow Bridge, p. 4.

[2] Ibid., p. 7.

[3] Ibid., p. 174.

[4] Ibid., p. 156.

successful living....Knowledge gets out of date....But wisdom does not."[5] That this belief is borrowed from Plato is indicated by the frequency in Livingstone's works of such quotations as: "The noblest of all studies is the study of what a man should be and how he should live"[6]; "the final aim of education....is....'training to goodness from youth'"[7]; and "Education exists for the sake of a good life, and not only for the sake of life."[8] An education should give us inspiration, a perception of values, a knowledge of the first-rate in all spheres: physical, moral, intellectual and aesthetic, in personal, national and international life. This hierarchy of values is necessary in order that the greater goods will predominate.

> "We are individualists; without standards to control it, individualism is apt to reveal itself as eccentricity and to end in chaos. We are free; without standards, freedom only gives greater latitude to error. Our possessions and opportunities multiply; without standards, we have no idea of their relative value, no principle of choice among them."[9]

In short, education must lead to a philosophy of life. If men are to govern the world, they must have some ideas of

---

[5] Ibid., p. 104.

[6] Ibid., p. 24.

[7] Ibid., p. 116.

[8] Ibid., p. 130

[9] Ibid., pp. 126-7

it and themselves. Unfortunately, "education has not taken this, the most important part of its duty, seriously."[10]

Education should impart to the pupil the knowledge he requires, make him adept at the techniques and mechanization of modern civilization, teach him how to use his mind, and, most important, strengthen his spiritual insight and give him the basis for a definite philosophy of living. Keeping these tasks in mind, let us consider the curriculum.

One main problem of curriculum is the overcrowding resulting from the vast increase of knowledge. Most of our schools try to teach everything with the result that they teach nothing well and may even do harm.

> "Overcrowding, in education as in housing, means ill health and turns the school into an intellectual slum.... It does not teach the pupil the meaning of knowledge.... Smatterings make life interesting and have their uses; but their use is limited and they are the more dangerous because they incline us to think that we know when we do not know. Uneducated people are a danger to the world, but they are not as dangerous as a less recognized menace - the half-educated, who have never learnt enough to be aware of their ignorance...and a main duty of education is to diminish their number. It cannot do this by giving the knowledge required - omniscience is not a practical aim - but it can show people what knowledge is, so that they are aware when they do not possess it, and it achieves this in a very simple way, by seeing that the pupil

---

[10] Sir Richard Livingstone, Education and the Spirit of the Age, p. 31.

> studies at least one subject in the curriculum so thoroughly and so far, that he knows what knowledge is, how difficult it is to attain, how much industry, thoroughness, precision and persistence it demands, if we are even to have a distant view of it."[11]

A good education, then, must be narrow. It must observe two principles: first, two subjects[12] must be studied thoroughly, so that the pupil will learn what knowledge really is and what its acquisition entails; second, these subjects should give the pupil a vision of greatness.

Livingstone reviewed and rejected three types of curriculum before formulating one which he thought would best serve our needs. One was a curriculum based on science. While science is necessary to train technicians and to give everyone a sense of its power and significance in life, a curriculum based upon it is defective. It cannot explain the political problems of our times, or human emotions, experiences and creations; hence, it can produce mere technicians, people who know everything about their job except "its ultimate purpose and its place in the order of the universe."[13] Moreover, science is not its own master; its use depends upon

---

[11] Sir Richard Livingstone, Some Tasks for Education, pp. 4-5.

[12] The apparent contradiction is Livingstone's, not the investigator's. See Ibid., pp. 1 and 4.

[13] Sir Richard Livingstone, Some Tasks for Education, p. 10.

the people who use it. Men can use science to do unlimited harm; what they need is an education which will teach them to use that power for good, which will give them a core of spiritual values to assist them in resisting the attrition of our mechanized life, which will, in short, 'humanize' them.

The old classical curriculum comes closest to doing this. However, it is not suited to all people, and it leaves them ignorant of the place of science in the world.

The curriculum consisting of 'modern studies' was rejected, too. People so trained

> "develop....myopia, become too exclusively familiar with their own age to judge it, suffer from a provincialism, self-centred, self-complacent but not self-knowing: for knowledge of self is difficult without a comparison with other things and persons different from and better than oneself. It is at least as important to be able to criticize our civilization as to understand it, to stand above it as to live in it, to see it in the setting of all time and as in some Last Judgment it will be viewed."[14]

Of what, then, should our curriculum consist? How can we teach people this necessary judgment? We must paint them a picture of human beings as perfect as human nature will allow and of the greatest things which they have achieved and envisioned. We must find subjects which will bring their spirit into touch with values. The classics are invaluable

---

[14] Ibid., p. 17

in this regard as are other forms of great world literature and history. Fifth- and fourth-century Athens and Imperial Rome are, in many ways, our spiritual contemporaries, and their literature, which discusses eternal problems of thought, conduct and social organization, can enrich our minds with some of the greatest ideals man has ever conceived. The study of classics is, therefore, the best approach, not only to the study of all language and literature, but also to the study of the human mind and character. In addition to training the student in the derivation of words and their precise use and providing materials for scholarship and great literature for appreciation, they may serve as "textbooks of life."

Literature and history are both great sources of ends. Literature is the record of human visions of life, containing every thought and emotion that humans have experienced. Its visions of a better world give us something to follow and aim at. History is the record of human actions; it is

> "the story of the slow ascent of man from the animal to the savage, and from the savage to modern civilization. In this story lie the deepest interest and most fruitful lessons, and here we can find what we are looking for. Many things have conditioned and contributed to the ascent of humanity; biology, climate, economics have played a part; but so have great men. Here we are on the track of the examples, the inspiration that we are seeking - on the track of the first-rate."[15]

---

[15] Sir Richard Livingstone, On Education, p. 159.

There is a danger in these studies, however; for literature and history, like life itself, are a chaos of good and evil.

> "Anyone plunged into this chaos runs a great risk. At worst, he may be attracted, infected and corrupted by wrong or false ideals; at least he will be confused and drawn insensibly different ways, growing up with a dissociated personality which lacks unity of spiritual standards and values."[16]

Shall we use censorship? Expurgation is impossible. (Think of expurgating the Bible!) Instead we must distinguish. We can avoid some corrupting literature and history, and we can make people aware of the existence and character of the rest. By accustoming them to the first-rate, we will make them detect and reject that which is inferior.

Returning to our resumé of the subjects in an ideal curriculum, we must, of course, add philosophy and religion. Philosophy "clears the mind, it forces people to think, it makes them realize the importance and value of having a fixed principle by which to test and guide and strengthen conduct and it sets them on the road to finding such a principle."[17] But it is religion which moves humanity and satisfies its needs.

---

[16] Ibid., p. 168.

[17] Sir Richard Livingstone, Education and the Spirit of the Age, p. 38.

It is the supreme instrument for that education which provides ideals of conduct. Other subjects which are "charged with values" are art, music, poetry and drama. They are valuable in that they stimulate and develop the powers of imagination, feeling and appreciation, and thus counteract the critical and analytical spirit of the age.

> "They can correct the eye of the mind by exercising, and so developing, certain capacities of vision in it, which analysis leaves undeveloped; and....thereby they enable us to become aware of realities, on which the reason can reflect, and on the basis of which it can construct a philosophy."[18]

Even physical education provides opportunities for character training. Livingstone, like the Greeks whom he so admired, believed that a disciplined body should be the servant of a virtuous mind.

Having used the foregoing subjects to develop man as the best human being possible, we can group around this central core the accessories which he uses to achieve his purposes:

> "science, by which he increases his knowledge and control of the universe; politics and economics, by which he creates and regulates the society that will best serve the good life; languages, through which he has access not only to his fellowmen but to the collective wisdom of the world; industry and commerce, regarded not merely as a means of making money, but as Plato conceived them, as mothers and nurses that supply mankind with the necessaries of life. These accessories should be seen

---

[18] _Ibid._, p. 104.

> and studied with continual regard to the central figure and not, as they too often are, treated as independent forces, each to be elaborated for its own sake without any care for the real subject of the picture."[19]

In short, it is not so much a matter of the subjects that are studied as the reason why they are studied. Every subject has a utilitarian value; but it is more than that. Each subject must be studied, not merely for itself, but for the enrichment and enlightenment of the mind and the development of the intelligence and character, "for education is not a mere congeries of subjects; it is, whether you intend it or not, a whole whose parts ultimately converge on and influence the soul."[20] Such, then, is the curriculum that the modern world needs and the spirit in which it should be studied.

The teacher's task is given. He must eradicate ignorance, and in its place create reason, right conviction, and wisdom. In order to do this, the teacher must himself have a sense of values about which he feels intensely, even though he may never mention them, "for a teacher's outlook educates, more than anything he says."[21] He must know, and

---

[19] Sir Richard Livingstone, Some Tasks for Education, pp. 19-20.

[20] Sir Richard Livingstone, The Rainbow Bridge, p. 117.

[21] Sir Richard Livingstone, On Education, p. 100.

be able to make his pupils see, the first-rate. He should whet the pupils' appetite for knowledge and develop their capacity to learn, rather than load their minds with "undigested lumps of knowledge." This is not to say that facts should not be taught. Teachers who teach facts, methodically laying solid foundations in a subject upon which knowledge can be built, perform a valuable service.

> "But there is another rarer type, to whom we owe more still - those teachers who have an attitude to life, an outlook on the world, that we have not met before, who open our eyes to a new point of view and teach us to see life in a new way. That is the most valuable education one ever gets."[22]

The teacher should have a definite view of his aim and test for its achievement by the clinical study of his students. In this way, he would avoid waisted effort and achieve better results.

He should be a specialist. "The good schoolmaster is known by the number of valuable subjects that he declines to teach."[23] On the other hand, he should not be such an expert that, in devoting himself to those aspects of his subject with which the universities concern themselves, he misses

---

[22] Sir Richard Livingstone, The Rainbow Bridge, p. 105.

[23] Sir Richard Livingstone, On Education, p. 29.

the value of his subject in the training of human character.[24]

Teaching is not an easy job, and it is always difficult to find well-qualified people for it. "To the end of time education will be frustrated by our weaknesses as teachers."[25]

Having obtained a view of what human beings should be, and arrived at conclusions regarding the curriculum that will produce such a type, one must now determine the methods to be employed. For a good education depends not merely upon the subjects taught but the way in which they are taught. They must be taught not only well but also appropriately.

Several statements concerning aims in general can be gleaned from Livingstone's works. Every method has its defects and limitations, and different methods favor different subjects and develop different virtues. The appropriateness of the different methods varies also with the ability and age of the students. Effective methods may be based on the main principles of the movement which stems from Rousseau, Rabelais and Montaigne:

> "The child must be active, not passive. Education is to be a process of living, not a preparation for it. The school is a place, not for giving a body of authori-

---

[24] Sir Richard Livingstone, The Rainbow Bridge, p. 10.

[25] Sir Richard Livingstone, Education and the Spirit of the Age, p. 108.

> tative information but for developing a child's creative powers. Teaching must not outrun his experience or attempt to plant in him knowledge which has no roots in his own life. Literary study is to be reduced or even abolished."[26]

While Dewey is right in saying that the child should be formed by contact with the world, it cannot be merely the everyday world; rather, it must be the world at its best. A sense of values must be imparted and this is best done by showing the students the first-rate in all fields until they are satisfied with nothing less. But to teach them these ideals is not enough; to know the good is not the same thing as to do it. Hence, it is important that our early education inculcates good habits by creating conditions which will automatically develop and stabilize character. There is no better place for this than the boarding school, "the best training ground for citizenship in the world."[27] Moreover, the boarding school is a valuable method of education for other reasons. Man is a social animal in education as in other life activities, and the corporate life of the boarding school both educates and makes education attractive. The indirect influence of its atmosphere has an important influence on education.

---

[26] Sir Richard Livingstone, The Rainbow Bridge, p. 120.

[27] Ibid., p. 42.

Analysis is an important method of education, and is receiving emphasis in our schools. It is even more important, however, to draw out habits of aesthetic appreciation, to teach people to see and feel.

Associated with aesthetic appreciation, a method of great value which is not receiving sufficient attention is memorization, particularly of the Bible and of other great literature. At the time, the students resent this method, but these treasures stored in the memory will in time be illuminated by life and in turn illuminate it.

Examinations, on the other hand, "are the curse of education."[28] Though they are necessary to concentrate the mind and make knowledge precise, to test industry or ability and to spur the pupils on to greater effort, they become a corrupting as well as a stimulating influence. Moreover, some things, like the sublimity of great literature and the human emotions involved in both literature and history, cannot be tested.

The most striking fact regarding educational methods is how little we really know about them.[29]. In this respect

---

[28] Sir Richard Livingstone, Education and the Spirit of the Age, p. 106.

[29] Sir Richard Livingstone, The Rainbow Bridge, p. 32.

we are in a pre-Copernican, pre-Ptolemaic age. Education, like medicine, deals with individuals no two of which can be counted upon to respond in exactly the same way. We need, therefore, to be always watchful and to continually ask ourselves what is happening. In short, we must use the technique of clinical study. Exact diagnosis (i.e. the actual effects of a certain type of education on intelligence and character) should be followed by practical action.

In addition to making general statements concerning educational methods, Livingstone also suggested methods for specific subjects. Literature should be approached as a vision of the world and of life from the angle of imagination, not of analysis. Examinations should be abandoned. The literature selected for study must be "great literature, which shakes our dispositions beyond the reaches of our souls."[30] One problem might be finding sufficient teachers who are capable of interpreting its greatness; however, great literature can of itself make an impact on the mind. It has still more power when it is not merely read, but learned by heart; it then becomes one of the unconscious influences that mould thought, feeling and personality.

---

[30] Sir Richard Livingstone, Education and the Spirit of the Age, p. 106.

The technique of memorization should also be used in the study of religion. Such excerpts of the Bible as the thirteenth chapter of the First Epistle to the Corinthians should be committed to memory and searched for meaning. Pupils should be made to hunt through the Epistles to seek out and list the qualities which St. Paul thought were part of the Christian life. Perhaps even more important is to give the pupils a portrait of Christ and his life.

History, like literature, may be approached in many ways. Most of us mistakenly treat it as a panorama studied on a small scale in textbooks and outlines of history and impart very little idea of what history really is. It seems an affair of years, not minutes, hours and days; the human struggles and emotions which are the real fabric of history disappear, and the consequences of their actions appear obvious and inevitable for we see only an overall picture of tendencies, trends, movements, and results. But the basic problem of the world, old and new, is human nature. If we wish the study of history to help us, we must look deliberately for spiritual values and patterns of goodness; we must read it as a record of human progress, noting the men who embodied spiritual, intellectual, and political ideals.

Passing from the restricted field of education in its formal sense to education within the society at large, Livingstone observed that

> "the majority of our education does not pass by that name and takes place outside school and university. The home educates, conditions of living and work educate, books, newspapers, films, advertisements educate; above all, public opinion, the accepted standards of good and evil, right and wrong, educate."[31]

These agents of education are at least as effective as what goes on in the classroom; for people are sensitive, imitative creatures, unconsciously moulded by the atmosphere which they create. It is therefore essential that homes, living conditions, books, newspapers, magazines, movies, the theatre and television be good. Otherwise, they will defeat the purpose of the schools.

Again, the Athenians are an example to us in this regard. Discussion was a valuable method of education with them. They thus found out what they did not know, what they had overlooked, what they really did know and believe; they shared new experiences and were lifted to higher levels to discern new plains of life. Another form of education in which Athenians shared was the debates in the assembly;

---

[31] Sir Richard Livingstone, Some Tasks for Education, p. 63.

the results were a rise of the quality of the language, an increase in political interest and intelligence, and a shrewder judgment. In addition to politics, religion, art (particularly beauty in public buildings), and drama all played a part in the education and moulding of the Athenian people.

We cannot revive ancient Athens, indeed we would be unwise to try; but it is an ideal and something can be learned from the methods that made it. We should even be able to improve upon it with our superior resources. It should be an element in civic and national pride to create beautiful architecture. Drama and music can be made powerful natural instruments of popular culture, appealing as they do to all and providing a basis for spiritual and emotional life which all can comprehend. Drama can give reflective and imaginative treatment to religious, moral, political and social problems of the day. Our churches are the most universal agent of education in society for they can reach all people of all classes, recalling them week by week from transient to eternal issues of belief and conduct. Advertisement, radio, television, and movies are powerful instruments of public education which the ancient Greeks did not possess.

Upon the use we make of these forces depends the educational fate of the nation, i.e., whether it will be a civilized or uncivilized democracy.

The universities have, Livingstone believed, improved in several ways. They have grown in size and resources, becoming better fitted in equipment and organization for their work. There has been an increase in the number of subjects on which teaching and research are conducted. The universities' influence has also increased; for by moulding the outlook of all educated men, they affect politics, administration, the professions, industry and commerce.

Nevertheless, the universities still face many problems. One is a problem of achieving in administration a compromise between the evils of dictatorship and the inefficiency of democracy. Another is the possible overproduction of graduates, which would be neither fair to them nor good for the country. Allied to this problem is the question of whether all the people who should get to university are getting there. Other problems are related to the two areas of university work: the advancement of knowledge, and the education of the undergraduate. On the one hand, the small class of people who are capable of doing outstanding work in research is burdened with teaching duties from which it should be freed, although

it should still do some teaching. On the other hand, research in the hands of less able people may stifle them with masses of material, dull their freshness, and deaden their imagination. Also, knowledge may become an end in itself whether or not it is worth knowing. The desirability of increased consultation and co-ordination among universities presents another possible problem.

> "Some subjects of study will find their place in every university and must do so; but there are cases where studies are spread over a number of universities, where they might with advantage be concentrated in special centres."[32]

Passing to problems involved in the education of the undergraduate, Livingstone found that the individual courses are well designed and well taught, but that "undergraduate education has never been thought out as a whole."[33] This rethinking and shaping of the undergraduate program is necessary in view of the two opposing forces at work in moulding it: the immense growth of knowledge, and the sense of the importance of thoroughness and specialism as conditions of knowledge. A second problem in this area is the system

---

[32] Sir Richard Livingstone, "The University in a Changing World," Conference of Educational Associations: Twenty-seventh Annual Report, 1939, pp. 276-282.

[33] Sir Richard Livingstone, The Rainbow Bridge, p. 16.

of highly specialized scholarship examinations of the older universities which leads to the neglect of other subjects indispensable to a full education. Another factor which contributes to narrow education at the university is financial motives. A third problem arises from the fact that a university education begins early in life before one has the knowledge of life necessary to get maximum benefit from it, and ends early in life while knowledge continues to grow. This problem necessitates "adult education for the educated," which is touched on elsewhere.[34] Suffice it to say here that Livingstone believed

> "that the most important lines of development open to universities are these - the provision of adult education for the educated; and contact and co-operation between the university and the practical man, especially in the fields of study of economics, administration, politics and sociology in general. Those two developments might profoundly affect not only the universities but the whole of the nation."[35]

The greatest problem, however, is moral and spiritual. Our universities produce admirable professional people who are badly educated as citizens and as men; "they provide the tools of civilization but give no guidance for their use,"[36]

---

[34] See Adult Education, pp. 66-68.

[35] Sir Richard Livingstone, "The University in a Changing World," pp. 276-282.

[36] Sir Richard Livingstone, The Rainbow Bridge, p. 14.

for they concern themselves with only the ideal of knowledge and not with ultimate ends, human values, and a philosophy of life. In short, the universities are failing to fulfil their primary purpose: the training of both the intellect and the character. Livingstone agreed with J. S. Mill that,

> "An university exists for the purpose of laying open to each succeeding generation, as far as the conditions of the case admit, the accumulated treasure of the thoughts of mankind. As an indispensable part of this, it has to make known to them what mankind at large, in their own country, and the best and wisest individual men have thought on the great subjects of morals and religion....The learner should be made familiar with the different standards of right and wrong which have been taken as the basis of ethics: general utility, natural justice, natural rights, a moral sense, principles of practical reason and the rest."[37]

He could then develop an outlook and attitude which would enable him to live effectively in the world.

If, then, a higher education should ensure that everyone should have a chance to consider methodically principles of conduct, and try to acquire a philosophy of life, the university curriculum should include religion and philosophy. Since in religion compulsion is out of place and impracticable, it would best be offered by optional lectures; philosophy, however, should be made compulsory for all university degrees.

---

[37] J. S. Mill, quoted by Livingstone in "Philosophy and and Religion: Their Place in University Study," The Times Educational Supplement, Vol. 1762, February 5, 1949, p. 89.

Certain conditions would have to be satisfied if the study of philosophy is to be effective: first, it must be moral philosophy; second, "moral philosophy must be so studied that its relation to life is apparent."[38] The purpose of these reforms would be, not to turn every undergraduate into a philosopher, but to give him an understanding of his nature and his place in the universe, and to confront him with the problem of conduct and give him a chance to think methodically about it. Other subjects which would help serve this end are literature, which reflects all the thoughts and feelings of man, and history, which records man's adventures in society.

The methods Livingstone considered as important as the subjects. For if they degenerate into technique, the life of the subject is lost. Much may be said both for and against lectures. The question of their value as a standard method in an age which has books should be the subject of searching consideration. Lectures can be supplemented or replaced by personal tutorial work, but this is an expensive method. The method of education which is better than either of these is the common life of a residential system.

---

[38] *Ibid.*, p. 89.

The need for adult education has been demonstrated. How can it be provided?

Many people are under the delusion that a raised school leaving age will produce an educated nation. This practice would be not only financially impracticable but also educationally ineffective. Even if the schools and teachers could be provided and students compelled to attend, there would be many either evading the unwelcome task or struggling with enthusiasm, and these would not care enough about their studies to carry away standard of good and bad, much less to continue their studies in later life. Our methods which meet with limited success even with the brighter children in our secondary schools could not be employed with the less able. Finally, without experience of life, the humanist studies indispensable to all citizens cannot be pursued with full profit.

The first step in the provision of adult education should be the establishment of a compulsory part-time continuation system to carry students on to the age of eighteen. They would then

> "remain in contact with those subjects to the rudiments of which their elementary education has introduced them, carrying them on to an age when the mind is growing sufficiently mature to begin to appreciate their value

> and grasp their meaning....We shall thus escape their abrupt and untimely expulsion from educational influences, and we shall take them to the threshold of adult education, where the solution of our educational problem must be found."[39]

The "habit of book learning" would be kept alive so that the adult would be more likely to continue his education or resume it later and would have less difficulty in doing so.

This development would then automatically bring adult education into the foreground, and its provision would be the next step. Livingstone found the ideal of adult education embodied in the Danish People's High Schools which, having reached the masses of the people, have produced perhaps the only educated democracy in the world. "This Danish national education has three secrets of success: it is given to adults; it is residential; it is essentially a spiritual force."[40] The first of these secrets means that the people, being eighteen years of age or more, bring to their studies a mature intelligence, a sense of the value of education, and a fund of life experience. The second means that they leave the routine of the work-a-day world and live for a few months steeped in an educational atmosphere, where the

---

[39] Sir Richard Livingstone, On Education, p. 38.

[40] Ibid., p. 44.

pleasant surroundings and corporate life promote aesthetic and social development. The third means that the people are led to achieve a spiritual philosophy of life suited to their needs and capacities. These three features we can profitably adopt.

The fact that residential colleges are the best method of adult education does not preclude the non-residential type. This type would probably be in demand by people who, after sampling adult education at the colleges, would not want to drop it altogether.

> "Of course, what one hopes is that in the future the non-residential type of education will be provided with proper amenities; every town should have a city institute which should be an attractive building with good lecture rooms, concert hall, reading rooms, library, canteen, and so on. If that were provided, the non-residential type of education would be more attractive. I agree with the view that young people's colleges, which would provide the part-time continuation of education to eighteen, and adult education centres should be on the same site and inter-connected so that one leads to the other."[41]

Britain, however, in contrast to Denmark, is largely urban and industrial. This presents two difficulties: the less seasonal character of the work would give less opportunity to attend colleges; also, the cheap amusements would compete with education which requires sacrifice and effort. The provision of such adult education, however, is by no means impossible, and any failure to do so must be

---

[41] Sir Richard Livingstone, "Adult Education," Education: Today and Tomorrow, Ed. R. W. Moore, Michael Joseph Ltd., London, 1945, pp. 172-173.

blamed, not on our circumstances, but on ourselves. Employers, particularly the national and municipal governments, could release employees for education as they were released for compulsory military training.

The driving force for the extension of adult education should come from the ideal of building a "society where each individual, within the measure of his powers, can make the most of body, character and mind."[42] The ideal might be realized in several ways. First, private enterprise may found and endow colleges; but that could be on only a limited scale. Second, adult education may grow up from existing institutions, as Women's Institutes and clubs have developed into agencies of informal education and might further develop into residential colleges. Third,

> "the state and Local Education Authorities may come to realize that without adult education the national education system is incomplete and largely ineffective, and may take its provision seriously in land. Nothing can be done methodically, thoroughly and on a large scale until they awake to their opportunity and their duty."[43]

What should the content of adult education be? At the present time a great danger to education is the overcrowded

---

[42] Sir Richard Livingstone, On Education, pp. 56-57.

[43] Ibid., p. 57.

curriculum. We enter this maze of subjects with no clear purpose, and the farther we go, the more we lose any sense of direction. There is, however, a guide to selection - the concept of a liberal education whose aim is the making of men, the developing of the trinity of body, mind and character for their own sake.

The vast complex of related and unrelated subjects included in liberal education may be reduced to two classifications: first, the study of the material universe (astronomy, physics, chemistry, botany, zoology, geology, and geography), and man as a physical phenomenon (biology, anatomy, and hygiene); second, the study of man as a sentient thinking, and spiritual being (the arts, literature, history, and philosophy). These latter subjects, often called the Humanities, are essential parts of every man's education; yet to the majority of the population they are closed books.

It is a mistake to think that the masses of the people are incapable of profiting from a humanistic education. They are capable of doing so. Music, even if only simple folk songs, and art, even if only a few cheap prints, found in the poorest homes, provide proof that such a need and desire exist. "Just as a baby's cries show the power of speech, so in all humans there is the latent taste for art,

literature and music, capable of being trained to understand and enjoy the best."[44]

Adult education, then, should include such subjects as music, arts, crafts, and all other subjects which will enrich life. But the two most important subjects are history and literature. These subjects enlarge experience and interpret it. Adult studies of them may help to meet the most serious danger to our civilization - lack of clear standards and a philosophy of life.

What methods should be used? Obviously the academic technique would be unpalatable to the ordinary people. It would be a mistake to treat all as though they are the intelligentsia or to suppose that methods which succeed with the few will also succeed with the many. The few will use the studies for the ascertainment of truth, the advancement of knowledge, and the exercise of the human faculties; the many will use them as the repositories of wisdom and guides to life. The proper approach would be to show them that history and literature have some bearing on their own lives; everyone is interested in life.

---

[44] _Ibid._, p. 40.

Paradoxical as it may seem, the educated class, in whose hands the direction and leadership of the country rest, need education more than anybody. A man who has been through school and university has not necessarily achieved knowledge and wisdom. His spiritual and intellectual growth continues, and his need for knowledge and wisdom becomes more urgent as his opportunities and responsibilities increase and the world of his youth changes. He may eventually lose the intellectual and imaginative vigor which would enable him to move with the times; the pace of change may frighten him and routine may get an increasing grip on him. This has become a great problem of the age: to provide, through adult education, a means of keeping the middle-aged intellectually and spiritually young, as we have, through medicine, provided the means of keeping them physically young. Nor is this merely an individual problem, for these people, having indispensable experience of human nature and affairs, hold the key posts and directing positions in national life.

The adult may come to grips with new problems, ideas, forces, and methods which reveal themselves through private reading. However, reading has its limitations: he may not always know what books to read; he cannot question the books or have them question him; and he may not wish to read.

The only answer to the problem is adult education of a new type. Our educated adults need occasional periods of systematic study in order to "refresh and re-equip and reorientate" their minds. For one thing, they need to study new developments and knowledge which affect their occupations, so that they can return to their work with renewed interest, vigor, and capacity for it. In addition, they need to study religion, morals, and politics in order to reconcile the naive and borrowed opinions of their youth with their later experiences, and thus arrive at a sounder philosophy of life.

The best agencies to supply this type of adult education are the universities, for they have the necessary facilities, teachers, libraries, and atmosphere of study and research. Most universities provide courses of the kind required, but

> "need to conceive such adult education as a regular department of their work and to push it....And they need also to organize definite curricula by shaping and grouping those courses which they already have and where necessary providing new ones."[45]

Once the universities have provided the necessary instruction, it will be the task of employers to encourage the further education of their employees. The State and Local Authorities are in the best position to do this,

---

[45] *Ibid.*, p. 85.

because the nation will gain more by their doing so; therefore, they should set the example. When people realize that periods of systematic study are as necessary to mental vigor as periods of recreation are to physical health, they will accept them as necessary. Besides remedying the "chronic intellectual ill health from which, generally without suspecting it, all of us more or less suffer with advancing years,"[46] such periods of study would also rectify another serious weakness - the neglect of the social sciences. People who have been in contact with real life situations possess information which has not found its way into textbooks, and an intuitive perception of things as they are. The social sciences will remain incomplete, even unreal and misleading, unless this rich source of knowledge is tapped by bringing back to the universities those who have it. Progress in this, as in all other fields, depends upon "that cross-fertilization of theory and practice which is one of the most fruitful sources of advance in knowledge."[47]

---

[46] Ibid., p. 91.

[47] Ibid., p. 89.

VI. LIVINGSTONE'S CONTRIBUTIONS TO EDUCATIONAL PRACTICE

Sir Richard Livingstone furthered the cause of education in several ways. First, as university professor and administrator, he devoted himself both to the advancement of knowledge in his pupils, many of whom became lifelong friends, and to the reform of the universities. During the earlier years of his tutorship at Corpus Christi College, Oxford, Livingstone (along with William Temple, later Archbishop of Canterbury) was one of the leading spirits in a movement for "reform from within." The battle, which was carried on in the columns of The Times and The Westminster Gazette and which became the subject of a debate initiated by Bishop Gore in the House of Lords, led to an inquiry by the Chancellor, Lord Curzon, and eventually to a royal commission. As a result of this agitation in which Sir Richard was a driving force, Oxford ceased to be "the playground of the idle rich" and developed a faculty organization and arrangements for postgraduate study which compare favorably with those of other universities without sacrificing its own unique qualities.

In 1924, Livingstone became Vice-Chancellor of Queen's University, Belfast, a vigorous university but one so handi-

capped by lack of funds that it could not provide the services of the British universities. Sir Richard set about the task of making the people of Northern Ireland realize that they were responsible for the welfare of their own university.

> "He persuaded local authorities to add to its income, so that new posts could be created and new buildings provided. He also started a 'University Guild', with the object of bringing Town and Gown closer together. He thus not only secured the sympathy of many of the public but established a body that has from time to time given presents of equipment to the university."[1]

Upon his return to Oxford in 1933 as President of Corpus Christi Colleges, Livingstone threw himself into university life and soon became one of the most important influences there. He was the Vice-Chancellor of the University from 1944 to 1947 and

> "a valued member of the Committee for Social Studies during the period when, with the assistance of the Rockefeller Foundation, these were largely developed....He was the originator of the idea of adopting the Staff College principle for overseas administrators home on leave. This took concrete shape in a ten-day Summer School for Colonial Administrators in 1937 and 1938, but Livingstone always hoped to see it applied in more extended courses and looked to Nuffield College to see his hope realized. In his own college, which had been somewhat slow in keeping abreast of the latest

---

[1] The Times, Dec. 28, 1960.

> academic developments, he was a careful innovator and a resourceful administrator."[2]

A second cause to which Livingstone directed his energies was that of classical education. As early as 1920 he was a member of the Prime Minister's Committee on Classics and had an important share in drawing up its report. He was editor of the Classical Review from 1920 to 1922, president of the Hellenic Society in 1938, and president of the Classical Association in 1940-1941. During this time he delivered notable addresses and published numerous articles on the subject. Included among these are: The Classics in Adult Education (1922), Approach to the Greeks (1939), Education for a Civilized World (1941), The Classics as a Pattern of Life (1941), The Classics and National Life (1941), and Latin and English (1943). In a series of books - The Greek Genius and Its Meaning to Us (1912), A Defence of Classical Education, and Greek Ideals and Modern Life (1935) - he expounded the value of the classics. Also, he found a new outlet for his talents as an editor in preparing a new series of Greek and Latin texts, The Clarendon Series of Greek and Latin Authors, in which, by a method of abbreviation

---

[2] Ibid.

and comment original with him, the classical authors were rendered much more readable and interesting both to modern school children and to adults. In addition, he edited two other volumes, The Legacy of Greece, a collection of essays by various writers, and The Pageant of Greece, a volume of selections from Greek literature.

Livingstone's influence then spread to education in general, and to adult education in particular. It is in this third field, adult education, that his greatest contribution lies. Animated by idealistic motives, he is considered by some prominent educators to have been the last of the university Dons who felt that they had a mission to the working class.

In 1941 he set forth his ideas on adult education in The Future in Education (now incorporated into On Education), a classic in its field. It was a plea for part-time education from ages fourteen to eighteen, and for extensive development of adult education in colleges similar to the Danish People's High Schools and in the universities.[3] These proposals, set forth with such distinction and persuasive simplicity, at once attracted attention from both experts and laymen, and Livingstone received numerous invitations to expound them

---

[3] See Adult Education, Chapter V

at public and private gatherings. His articles and speeches on the subject during the war years include: The University in a Changing World (1939), Help from the Universities (1940), The Danish People's High Schools: A Reply (1942), and Adult Education (1943). The idea of the short-term residential college had been present in England before World War II, and the Council and Executive Committee of the Educational Settlements Association welcomed Livingstone as a champion of their cause. Before long, he was a member of the Association's Colleges Group and chairman of a special committee it had set up for the discussion of post-war residential adult education.[4] In 1943, he led a deputation from the E.S.A. to Mr. R. A. Butler, then President of the Board of Education, to plead the case for a nation-wide scheme of residential adult education. The same year he wrote the foreword to the report of the special committee, a persuasive document entitled Colleges for the People.

Following the War, there was a vast development of residential colleges and an expansion in the number of centres of adult education provided by Local Education Authorities and University Authorities. While these movements stem in

---

[4] A. J. Allaway, The Educational Centres Movement, National Institute of Adult Education, London, 1961, pp. 37-38.

part from educational developments in the nineteenth century, from the establishment of educational centres in the 1920's inspired by the Danish Folk High School Movement and from wartime experiences in Services education, especially the Formation Colleges which provided residential courses in preparation for demobilization, they no doubt owe a great deal to the wide and eloquent appeals of Sir Richard Livingstone. Grantly Hall near Ripon, opened by the West Riding Authority in 1949, and Wrea Head near Scarborough, opened by the North Riding in 1950, are good examples of the post-war adult residential colleges. J.F.C. Harrison summarizes their special contributions to education as follows:

> "Firstly, they have been able to adopt an integrative approach, to tackle problems rather than conventional subjects, and to draw together staff and students from different disciplines and with different interests in a common problem. Secondly, the factor of residence imports an educational quality which is not present in the normal evening class. Residential education makes a deeper impact than other forms; and, as the earlier experiments in residential adult education colleges, such as Ruskin, Woodbrooke and Fircroft, have shown, is of special value to adults for whom the experiences of living together are often more valuable than the acquisition of knowledge. Thirdly, the adult colleges have been most successful in reaching people who are already leaders in some field of the community - teachers, foremen, specialists, the activists in voluntary bodies. Fourthly, the colleges have been one of the few agencies likely, and able, to bridge the

> gap between traditional humanities and vocational education."[5]

The reader will note how closely these advantages parallel those envisioned by Livingstone. His theories have been put into practice.

---

[5] J.F.C. Harrison, Learning and Living 1790-1960: A Study in the History of the English Adult Education Movement, Routledge and Kegan Paul, London, 1961, pp. 316-317.

VII. CRITIQUE

Sir Richard Livingstone looked at the forces, such as liberty, reason, and science, which have formed our age and modern mind, and discussed the dangers to which they explose us and the ways in which these dangers could be counteracted by education.

With simplicity, sympathy and deep understanding, Livingstone related the delights and the benefits of a study of the classics. His works were a plea for this study, not only as a field of scholarship, not only as a mental discipline, not only as a key to the greatest literature of Europe, but as a solution to the spiritual problems of our civilization. This plea is based upon five assumptions: first, that no civilization can survive unless it is governed and guided by some ethical ideal; second, that the chief weakness of our age is a vague mind and feeble grasp as far as ethical ideals are concerned; third, that the art of living and the necessary spiritual insights can be taught to all, and that to impart them should be the supreme aim of education; fourth, that the good life and cardinal principles have been described in outline for all time by the Greeks, and have since been a part of the common stock of European

culture; and fifth, that the study of the classics therefore offers a corrective to our errors and a guide in our uncertainties.

He avoided the usual pitfalls of classicism. He did not deny the value of change, but rather advocated a core of values as criteria by which to accept or reject the changes and to utilize them for the benefit of civilization. The classical culture for which he stands is not deficient in catholicity, since it has room for science and does not underrate its significance. And it breaks away from the classical tradition which is bound up with privilege in that it is to be diffused among all the people to make them a true democracy, spiritually as well as politically.

His standpoint has many attractions. Aside from the fact that its protagonist was a thinker, scholar, and administrator who commanded high respect, its sanity, balance, and magnanimity are impressive. Few sensitive persons in the western world could read his works without feeling uplifted, enriched, and challenged to excel.

One must not, however, overlook possible drawbacks. One is the failure of the classics to grip many students. They feel that their older teachers

> "are living mentally in a vanished world, altogether simpler, less tangled and less manageable, than that with which they are themselves confronted. The classical outlook strikes them as disembodied and as sitting too loose to the material substratum of life."[1]

It seems too naive and not of living interest to the world outside the school or university. This weakness may, however, be due to our failure as teachers to show the students the significance of these studies, or even to grasp it ourselves. For it goes almost without question that the study of the ideals of possibly the nearest approach to a civilized democracy the world has ever known is relevant to the education of democratic people.

Livingstone combined with his Humanism an emphasis on religion. This inclusion might bring an outcry from many. It is necessary, therefore, to consider that his approach to religion was historical and philosophical. Religion in Livingstone's curricula would mean not indoctrination, but rather a search for ethical ideals, "a study of what we should think of the meaning and ultimate nature of the universe; how, in the light of the view we form, we should live: the different answers which have been given to these questions

---

[1] Sir Walter Moberly, The Crisis in the University, S.C.M. Press, Ltd., London, 1949, p. 96.

by great religious thinkers."[2] The essential nature of this search and the objectivity of the approach should be acceptable to all.

In attempting to formulate an education designed to promote an educated democracy, Livingstone introduced the controversial proposal that the important part of one's education be taken after the age of eighteen, not before. Few people would deny the educational principle on which it is based, the value of maturity and experience for appreciation and understanding in education. The main difficulties would seem to be those of finding occupations for people between the ages of fifteen and eighteen in our increasingly specialized world, and overcoming human avarice, apathy and attraction to the amusements of the day in order to get them to attend adult colleges. It was possible in Denmark. Is it possible elsewhere?

We are indebted to Livingstone for his critical analysis of contemporary education, for the forceful expression of old ideas and ideals in terms of new needs, and for the vision of what life can mean to people when education enables them to get the most out of it.

---

[2] Sir Richard Winn Livingstone, The Rainbow Bridge, p. 27.

BIBLIOGRAPHY

A. WORKS OF LIVINGSTONE

Livingstone, Sir R. W. "Address at the Institute of Adult Education Annual Dinner, March 19, 1937." Adult Education. Volume 9, June, 1937.

_______. "Adult Education." Education: Today and Tomorrow (Ed. R. W. Moore). London: Michael Joseph Ltd., 1945.

_______. "Adult Education". Journal of Education. London, Volume 75, October, 1943.

_______. "Approach to the Greeks." The Times Educational Supplement, Volume 1265, July 29, 1939.

_______. "April the First." The Spectator, London, March 30, 1945.

_______. The Classics and National Life. (The Presidential Address delivered to the Classical Association on April 22, 1941) London: Oxford University Press, 1941.

_______. "Classics as a Pattern of Life." The Times Educational Supplement, Volume 1356, April, 1941.

_______. "The Classics in Adult Education." Bulletin XI. London: The World Association for Adult Education, 1922.

_______. "Colleges for the People." The Spectator, Volume 170, January 22, 1943.

_______. "Creating Resources for This Time." Association of American Colleges Bulletin, Volume 37, March, 1951.

_______. "The Danish People's High Schools: A Reply." Adult Education, Volume 14, March, 1942.

_______. "Educating the Young." The Ladies Home Journal, Volume 66, October, 1949.

_______. Education and the Spirit of the Age. Oxford: The Clarendon Press, 1952.

_______. "Education for a Civilized World." The Times Educational Supplement, Volume 1379, October 4, 1941.

_______. "Education for Greatness."

_______. "Education for the Modern World." The Atlantic Monthly. Boston, Volume 178, No. 5 (Nov., 1946).

_______. "The Educational Problem and Its Solution." The Edinburgh Review, Number 501, July, 1927.

_______. "Equality and Quality in Education." (Presidential Address). Conference of Educational Associations, 1947.

_______. "Essentials of Education." The Atlantic Monthly. Boston, Volume 189, January, 1952.

_______. "Glimpses of a New World." The Parents' Review, Volume 60, Number 10, October, 1949.

_______. The Greek Genius and Its Meaning to Us. London: Oxford University Press, 1912.

_______. Greek Ideals and Modern Life. London: Oxford University Press, 1935.

_______. "Greek Ideals in Modern Civilization." The Yale Review. Yale University Press, Volume XXIV, 1935.

_______. "Help from the Universities." The Times Educational Supplement, Volume 1323, September 7, 1940.

_______. "The Humanities in Technical Education." Education, August 6, 1954.

_______. "Latin and English." The Times Educational Supplement, Volume 75, January, 1943.

_______. Leadership in Education. (Walker Trust Lectures on Leadership No. 10.) London: Oxford University Press, 1950.

_______. "Need for Clinical Studies in Education." Journal of Education. London, Volume 76, January, 1943.

_______. *On Education*. Cambridge: University Press, 1960.

_______. *The Pageant of Greece*. Oxford: Clarendon Press, 1953.

_______. *Portrait of Socrates*. Oxford: Clarendon Press, 1950.

_______. "Philosophy and Religion; Their Place in University Studies." *The Times Educational Supplement*, Volume 1762, February 5, 1949.

_______. *The Rainbow Bridge and Other Essays on Education*. Toronto: Clarke, Irwin and Co. Ltd., 1959.

_______. *Some Tasks for Education*. London: Oxford University Press, 1946.

_______. "This Uneducated Nation." *The Hibbert Journal*, Volume 37, April, 1939.

_______. *Thoughts on the Education of Character* (Address delivered at Doncaster Grammar School), 1954.

_______. *Tolerance in Theory and Practice*. The Council of Christians and Jews. London, 1954.

_______. "The University in a Changing World." *Conference of Educational Associations Twenty-Seventh Annual Report*, 1939.

B. GENERAL BIBLIOGRAPHY

Adult Education. "Commentary," Volume 33, No. 6, March, 1961.

Allaway, A. J. *The Educational Centres Movement*. National Institute of Adult Education, 1961.

Harrison, J.F.C. *Learning and Living 1790-1960*. A Study in the History of the English Adult Education Movement. London: Routledge and Kegan Paul, 1961.

Moberly, Sir Walter. _The Crisis in the University_. London: S.C.M. Press Ltd., 1949.

Newman, John Henry Cardinal. _The Idea of a University_, London: Longmans, Green and Co., 1912.

Richards, Herbert East. "Contemporary Education and Sir Richard Livingstone." _Religion in Life_, Volume 18, 1948-49.

Skubbeltrang, Fridlev. _The Danish Folk High Schools_. Copenhagen: Det Dansk Selskab, 1947.

Times, The. "Sir Richard Livingstone: Greek Scholar and Humanist." Wednesday, December 28, 1960.

Who's Who 1961: An Annual Biographical Dictionary With Which is Incorporated "Men and Women of the Time." London: Adam and Charles Black, 1961.

APPENDIX

APPENDIX

A COMPARISON OF THE VIEWS ON UNIVERSITY EDUCATION OF NEWMAN, MOBERLY, AND LIVINGSTONE

Livingstone's educational theories may be seen as an outgrowth of a long British tradition. This may be seen, for example, in the evolution of ideas concerning university education.

The table which follows contains relevant quotations from Cardinal Newman, Sir Walter Moberly, and Sir Richard Livingstone. From it, one may draw a number of generalizations: first, all three were in agreement on the unity of all knowledge; second, all would agree that universities are of national importance, supplying national leaders in all walks of life who may use their training and ability to improve the general culture and spirit of the people; third, all regard university education as a cultural and moral force which should promote the development of character and citizenship; fourth, Moberly and Livingstone conclude that the universities are failing to achieve these ideals; fifth, all three agree on the universities' obligation but not the primacy of research; sixth, all agree that there is a dangerous tendency toward an overcrowded curriculum which must be counteracted by specialization (the thorough study of a few subjects), but

all are aware of the dangers inherent in specialism which must also be avoided; seventh, all believe that religion must have a place in the curriculum; and eighth, all have confidence in the intellectual and moral value of the residential university as an excellent training ground for citizenship.

A COMPARISON OF THE VIEWS ON UNIVERSITY EDUCATION OF:

	NEWMAN	MOBERLY	LIVINGSTONE
Influence:	"But a university training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life."[a]	"In certain, highly important, respects at least they are national institutions, inasmuch as they powerfully affect the national life at a hundred points and are vital to its well-being."[a]	"The education which they give moulds the outlook of all educated men, and thus affects politics, administration, the professions, industry and commerce."[a]
Purpose: (1) Culture (2) Character	"If then a practical end must be assigned to a university course	"....the university has indeed a social responsibility, but....	"...the training of character is one of the most difficult

	NEWMAN	MOBERLY	LIVINGSTONE
(3) Citizenship	I say it is that of training good members of society."[b] A university "is a place of teaching universal knowledge"[c] The perfection or virtue of the intellect is philosophy. "....it is....the business of a university to make this intellectual culture its direct scope, or to employ itself in the education of the intellect."[d]	this is first and foremost a responsibility for focussing the community's intellectual conscience. No doubt it has also some measure of responsibility for the country's moral conscience."[b] "It is clear then that the university must combine these aims, the occupational and the cultural. In framing its Degree Course, it must have in mind preparation for life. But it must remember that, for the vast majority of its students, life will be life in a job."[c] "The university's special task is to promote intellectual	and important problems of the university."[b] "Ought not we to secure that everyone at some time in his life, should have a chance to consider methodically principles of conduct, and try to acquire a philosophy of life? Is not this in especial an essential part of higher education?"[c] "....our system needs rethinking and remodelling so that it may give the student an outlook and attitude which will enable him to live effectively in the world."[d] "It should have wide aims and a sense of practical needs; and

	NEWMAN	MOBERLEY	LIVINGSTONE
		understanding rather moral goodness....But two principles must be insisted on. First,.... value-judgments are indispensable to the special work of the thinker as they are to any rational life. An education which omits all training in making them is an education maimed. Secondly, some moral qualities are essential to intellectual understanding and some moral defects and fatal to it."[d]	its graduates should go out into life not so much expert in the battle cries and tactics of the moment, as conscious of the deeper issues at stake and of the values involved in them."[e]
Failure:		"In particular, the universities are not now discharging their former cultural task. That task has been well described by Professor Dobrée as 'the creation, generation by generation in a continuous flow, of a body of men and and women who share	"Our gravest problem is moral, spiritual. But what effect has the university on the moral and spiritual life of the world?"[f] "They do not regard spiritual ideals, except the ideal of knowledge, as their

NEWMAN	MOBERLY	LIVINGSTONE
	a sense of civilized values, who feel responsible for developing them, who are united by their culture, and who by the simple pressure of their existence and outlook will form and be enlightened public opinion.' Few persons who are familiar with the inside of most universities today will contend that such a task is being carried out."[e]	business; ultimate ends are not their concern; they provide the tools of civilization but give no guidance in their use."[g] "....the influence of the universities on the world is disappointingly limited;....this is due to their being too little concerned with ends, with human values, with a philosophy of life."[h]
	"The cultural failure of the universities is seen in the students. In recent years large numbers of these have been apathetic and have had neither wide interests nor compelling convictions. The active-minded minority have been in revolt."[f]	"What the world most needs and most lacks today is a clear and worthy view of life.... What do we give the undergraduate of such a view? I think we must reply, 'Little or nothing.' "[i]

	NEWMAN	MOBERLY	LIVINGSTONE
		"Whatever the cause, the university today lives and moves and has its being in a moral and cultural fog."[g]	
Research:	"If its object were scientific and philosophical discovery, I do not see why a university should have students."[e] "The nature of the case and the history of philosophy combine to recommend to us this division of intellectual labor between Academies and Universities. To discover and teach are two distinct functions; they are also distinct gifts, and are not commonly found united in the same person. He, too, who spends his day dispensing his existing knowledge to all comers is unlikely to have	"They not only learn about the mental mining and quarrying which is the source of knowledge; in a modest way they participate in it. Up to a point this is thoroughly healthy, and for future teachers it is indispensable. "It can, however, be abused. It is only in some fields that the neophyte can make original contributions of any value. In the search for some task which is both within his compass and has not already been performed, the youthful researcher is driven further and	A danger "is inherent in the nature of modern scholarship. Exact knowledge is a condition of all study, and to acquire it the scholar must learn the techniques by which knowledge is won....He throws himself into the minute and exhausting task of mastering some unexplored corner of this continent, and to this end must study every detail of his field and know anything that can throw light on it - including the work of other scholars of his own and of foreign countries. Such is modern research...

NEWMAN	MOBERLY	LIVINGSTONE
either leisure or energy to acquire new. The common sense of mankind has associated the search after truth with seclusion and quiet."[f]	further from the centre to themes which are peripheral and, too often, trivial."	"Now three things may happen. Under the hands of a scholar like Maitland or Acton or Fisher....the parable of Ezekiel will be enacted.... "But the result may be less fortunate. The mass of the material may crush the student and the dust stifle him; at least it may dull his freshness and deaden his imagination.... "Or again, another danger. Knowledge may become an end in itself, irrespective of whether it is worth knowing. The scholar is seduced by his technique.... "I am not of course denying that minute research is essential or suggesting that specialism is bad; both are necessary."[j]
	"The result is too often the production of a 'botched scholar' instead of an 'educated man'. Even for the future scholar or scientist premature specialization is to be deprecated. He is liable to be buried under a mass of details and problems at a stage when his real need is a general survey of the field in which he is to work. No doubt it is a great experience for the really outstanding young graduate to be caught up in an exciting investigation directed by an inspiring professor; and this may be some compensation for a restriction of its compass. But the	"We ought to set free for research the people who are capable of doing really first class work

	NEWMAN	MOBERLY	LIVINGSTONE
		great majority of those who take the Bachelor's or Master's degree by research, are not going to be lifelong research workers."[i] "'For God's sake, stop researching for a while and begin to think.' This is an adjuration applicable to many scholars."[j]	in it. Every university teacher should do research. That small class should not be overhampered by teaching. I do not say that they should not teach at all, but they should not be overburdened by it."[k]
Overcrowded curriculum: Need for specialization: Dangers of specialization:	"It is a great point.... to enlarge the range of studies which a university professes, even for the sake of the students; and, though they cannot pursue every subject which is open to them, they will be gainers by living among those and under those who represent the whole circle."[g]	"There is pressure to cover the ground of an exhaustive and exhausting syllabus."[k] "....specialization tends to be a condition of high academic distinction. This has its good side; it is good to have learned one thing so well that you know, and can show others,	The undergraduate program "has simply grown and its development has been determined by a combination of *vis inertiae*, the pressure of circumstances and a struggle of individual subjects for a place in the sun."[l] "Specialism is a condition of knowledge."[m]

NEWMAN	MOBERLY	LIVINGSTONE
"....what has been the practical error for the last twenty years - not to load the memory of the student with a mass of undigested knowledge, but to force upon him so much that he has rejected all. It has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shallowness, which it really is, but enlargement which it is not....All things now are to be learned at once, not first one thing then another, not one well, but many badly."[h] "In proportion as his sphere of action is narrowed his mental powers and habits become	what knowing means. To know when it is that you don't know, is a valuable fruit of scholarly humility.... Then it is demoralizing, for we are constantly called on to act intelligently in spheres too wide to be known exhaustively."[l] "the student is apt to arrive at the university with his mind already set in an attitude of incuriousness outside his own restricted field.... At the university the same causes operate as at school and produce the same results."[m] Examinations and the prospects of a job are responsible. "The effect of this tendency is narrowness in the individual and frag-	"There are highly specialized scholarship examinations at the older universities which cause the pupil ....to concentrate.... often on a single field of study...., neglecting other subjects indispensable to a full education. Finally, financial motives contribute to narrow education at the university."[n] "....exaggerated specialism in science ignores human problems."[o] "Then there is the problem of over specialization. You can produce admirable engineers, chemists and doctors, who are badly educated as citizens and as men."[p]

	NEWMAN	MOBERLY	LIVINGSTONE
	contracted."[i] "'There can be no doubt that every art itself is improved by confining the professor of it to that single study. But although the art itself is advanced by this concentration of mind in its service, the individual who is confined to it goes back.'"[j]	mentation in the university."[n]	"The sign of a good university is the number of subjects which it declines to investigate."[q]
Unity of knowledge:	"All knowledge forms one whole, because its subject matter is one; for the universe in its length and breadth is so intimately knit together, that we cannot separate off portion from portion, and operation from operation except by a mental abstraction."[k]	"'Subjects' the Myth of Fixed Species....'all lines of demarcation are purely provisional.' But these lines are often regarded as though they were absolute and final."[o]	Quotes Whitehead's words "There is only one subject matter for education, and that is Life in all its manifestations."[r]

	NEWMAN	MOBERLY	LIVINGSTONE
The Place of Religion:	"A university....by its very name professes to to teach universal knowledge: how then is it possible for it to profess all branches of knowledge, and yet to exclude from the subjects of its teaching on which, to say the least, is as important and as large as any of them?"[l] "Religious doctrine is knowledge, in as full a sense as Newton's doctrine is knowledge. University teaching without Theology is simply unphilosophical. Theology has at least as good a right to claim a place there as Astronomy."[m] "Religious Truth is not only a portion, but a condition of general knowledge."[n] It is impossible to cultivate	"All Christians in universities should be, or at least should set themselves to become lay theologians." "(1) They must be able to read the Bible intelligently." "(2) They must have a general understanding of what Christian doctrine is and why they believe it." "(3) They must have some understanding of what is really going on in the world today and of what Christian responsibility in public affairs involves." "(4) They must have devoted some thought to the Christian implications and demands of their own profession, actual or prospective."[p] (He goes on to give the implications for the staff.)	"Religion....reveals powers and qualities in man which otherwise we should not know."[s] "Whatever we may think about it, religion is the most important of all subjects, both in history and in itself, and to ignore it is to narrow the outlook and starve the mind. By religion I mean the study of what we should think of the meaning and ultimate nature of the universe; how, in the light of the view we form, we should live: the different answers which have been given to these questions by great religious thinkers."[t] "Ought not we to secure that everyone sometime in his life, should have a chance to consider methodically principles

NEWMAN	MOBERLY	LIVINGSTONE
philosophy and science without due attention to their ultimate end.	The jobs of a theological faculty are: (1) The advancement of sacred learning. (2) The basic intellectual training of clergy and ministers. (3) Its duty to the whole body of students. (4) Its duty to other faculties.[9]	of conduct, and try to acquire a philosophy of life? Is not this in especial an essential part of higher education? And should not therefore philosophy and/or religion be an element in all university education?"[u] "It is extraordinary.... that anyone should go through a university without some study of religion or moral philosophy. These are the subjects which raise the problem of the good life and contain the answers that have been given to it. They should be an integral part of university education, and it should be impossible to get a degree without some study (but not examination) in them."[v]

	NEWMAN	MOBERLY	LIVINGSTONE
Residence:	"When a multitude of young men, keen, open-hearted, sympathetic, and observant....come together and freely mix with each other, they are sure to learn one from another even if there be no one to teach them; the conversation of all is a series of lectures to each, and they gain for themselves new ideas and views, fresh matter of thought, and distinct principles for judging and acting day by day....A parallel teaching is necessary for our social being, and it is secured by a large school or a college; and this effect may fairly be called in its own department an enlargement of mind. It is seeing the world on a small field with little trouble; for the pupils or students	Desiderata for halls of residence: (1) General - the hall must be a real community. (2) Buildings must be well designed. (3) Warden-personality important. (4) Senior common room. (5) Students self-government. (6) Cultural activities. (7) Selection of students (8) Relation to the university - needs to be strengthened.[r]	"The continental university is content to give an intellectual education to its students, but we in England have never taken that point of view; we have developed a different ideal, thanks to the residential system at Oxford and Cambridge, where the students live in colleges with each other and with their teachers, and lead a common life, and educate each other better than any lecture can do. That has an effect both on intellect and character, and the training of character is one of the most difficult and important problems of the university."[w]

NEWMAN	MOBERLY	LIVINGSTONE
come from different places, and with widely different notions, and there is much to generalize, much to adjust, much to eliminate, there are interrelations to be defined, and conventional rules to be established, in the process, by which the whole assemblage is moulded together, and gains one tone and one character."[o]		
"....it is a something, and it does a something which will never issue from the most strenuous efforts of a set of teachers."[p]		

FOOTNOTES

NEWMAN

a The Idea of a University, Longmans, Green & Co., London, 1912, pp. 177-8.
b Ibid., p. 177.
c Ibid., p. ix.
d Ibid., p. 125.
e Ibid., p. ix.
f Ibid., p. xiii
g Ibid., p. 101
h Ibid., p. 142.
i Ibid., p. 168.
j Loc. cit., quoted from Milton.
k Ibid., p. 50.
l Ibid., pp. 19-20.
m Ibid., p. 42.
n Ibid., p. 70.
o Ibid., pp. 146-7.
p Ibid., p. 148.

MOBERLY

a The Crisis in the University, S.C.M. Press Ltd., London, 1949, p. 232.
b Ibid., pp. 126-7.
c Ibid., p. 172.
d Ibid., p. 68.
e Ibid., p. 22.
f Ibid., p. 23.
g Ibid., p. 28.
h Ibid., p. 181.
i Ibid., p. 182.

j *Ibid.*, p. 184.
k *Ibid.*, p. 180.
l *Ibid.*, p. 179.
m *Ibid.*, p. 58.
n *Loc. cit.*
o *Ibid.*, p. 178.
p *Ibid.*, pp. 269-278.
q *Ibid.*, p. 282.
r *Ibid.*, p. 213.

LIVINGSTONE

a *The Rainbow Bridge*, p. 12.
b "The University in a Changing World," pp. 276-282.
c "Philosophy and Religion: Their Place in University Studies," p. 89.
d *The Rainbow Bridge*, p. 22.
e *Ibid.*, p. 16.
f *Ibid.*, p. 13.
g *Ibid.*, p. 14.
h *Ibid.*, p. 29.
i Livingstone at the 1946 Universities Conference.
j *The Rainbow Bridge*, pp. 20-21.
k "The University in a Changing World," pp. 276-282.
l *The Rainbow Bridge*, pp. 16-17.
m *Ibid.*, p. 17.
n *Loc. cit.*
o *Ibid.*, p. 22.
p "The University in a Changing World," pp. 276-282.
q *Some Thoughts on University Education*, Hazen Pamphlet No. 23.
r *The Rainbow Bridge*, p. 38.

[s] *Ibid.*, p. 6

[t] *Ibid.*, p. 27.

[u] "Philosophy and Religion: Their Place in University Studies," p. 89.

[v] *The Rainbow Bridge*, p. 130.

[w] "The University in a Changing World," pp. 276-282.

B29806